

JOHN 6

Predestination to Glory
Come by Faith

WAYNE O'DONNELL

John 6
Predestination to Glory - Come by Faith

The contents of this book may be freely copied and used in
whole or in part

Cover Photo: Synagogue at Capernaum

May 9, 2020

Wayne ODonnell

Epub ISBN: 9780463461570

To

D. Martin Lloyd-Jones
for his five books on Romans 5 - 8

and

Arnold G. Fruchtenbaum
for his book *Footsteps of the Messiah*

-

Contents

[Contents](#)

[Introduction to This Book](#)

[Introduction to the Gospel of John](#)

[Jn. 1, Prologue. The Word](#)

[Jn. 1:1-4.](#)

[Jn. 1:10-12.](#)

[Jn. 1:12-13.](#)

[Jn. 1:49-51.](#)

[Jn. 2-4a, Episode 1. The Spirit of Life](#)

[Jn. 3. Faith Precedes Regeneration](#)

[John Says Faith Precedes Regeneration](#)

[Jn. 4b-5, Episode 2. The Word of Life](#)

[Ep. 2, Nar. 1. The Nobleman and His Son](#)

[Jn. 4:45-50.](#)

[Jn. 4:51-5:1.](#)

[Ep. 2, Nar. 2. The Invalid at the Pool](#)

[Jn. 5:2-9.](#)

[Jn. 5:10-11.](#)

[Jn. 5:14-15.](#)

[Jn. 5:16.](#)

[Ep. 2, Disc. 1. The Father and the Son](#)

[Jn. 5:17-18.](#)

[Jn. 5:19-20.](#)

[Jn. 5:21-23.](#)

[Jn. 5:24.](#)

[Ep. 2, Nar. 2. The Resurrection](#)

[Jn. 5:25-27.](#)

[Jn. 5:28-29.](#)

[Jn. 5:30.](#)

[Jn. 5:31-32.](#)

[Jn. 5:33-35.](#)

[Jn. 5:36.](#)

[Jn. 5:37-38.](#)

[Jn. 5:39.](#)

[Jn. 5:40-42.](#)

[Jn. 5:43.](#)

[Jn. 5:44.](#)

[Jn. 5:45-46.](#)

[Jn. 5:47.](#)

[Jn. 6, Episode 3. The Bread of Life](#)

[Ep. 3, Nar. 1. The Feeding of the 5000](#)

[Jn. 6:1-4.](#)

[Jn. 6:5-9.](#)

[Jn. 6:10-13.](#)

[Jn. 6:14-15.](#)

[Ep. 3, Nar. 2. The Disciples on the Sea](#)

[Jn. 6:16-21.](#)

[Jn. 6:22-24.](#)

[Ep. 2, Disc. 1. The Bread of Life](#)

[Jn. 6:25-26.](#)

[Jn. 6:27.](#)

[Jn. 6:28-29.](#)

[Jn. 6:30-31.](#)

[Jn. 6:32-33.](#)

[Jn. 6:34.](#)

[Jn. 6:35.](#)

[Jn. 6:36.](#)

[Jn. 6:37-38.](#)

[Jn. 6:39-40.](#)

[Jn. 6:41-42.](#)

[Calvinist Interpretations](#)

[Non-Calvinist Interpretations](#)

[Jn. 6:43-44.](#)

[Jn. 6:45.](#)

[Jn. 6:46.](#)

[Jn. 6:47-48.](#)

[Jn. 6:49-50.](#)

[Jn. 6:51.](#)

[Jn. 6:52-53.](#)

[Jn. 6:54-55.](#)

[Jn. 6:56-57.](#)

[Jn. 6:58-60.](#)

[Ep. 3, Nar. 2. The Perseverance of the Saints](#)

[Jn. 6:60-63.](#)

[Jn. 6:64a.](#)

[Jn. 6:64b-65.](#)

[Jn. 6:66.](#)

[Jn. 6:67-69.](#)

[Jn. 6:70-71.](#)

[Coming and Believing](#)

[Jn. 10. The Shepherd and His Sheep](#)

[Introduction](#)

[Calvinist Interpretations](#)

[Jn. 10:1-5.](#)

[Jn. 10:6-9.](#)

[Jn. 10:10-15.](#)

[Jn. 10:16.](#)

[Jn. 10:17-18.](#)

[Jn. 10:19-23.](#)

[Jn. 10:24-26.](#)

[Jn. 10:27-28.](#)

[Jn. 10:29.](#)

[Jn. 10:30-42.](#)

[Jn. 11. The Raising of Lazarus from the Dead](#)

[Introduction](#)

[Calvinist Interpretations](#)

[Non-Calvinist Interpretations](#)

[Jn. 11:1-3.](#)

[Jn. 11:4-14.](#)

[Jn. 11:15-17.](#)

[Jn. 11:21-22.](#)

[Jn. 11:23-24.](#)

[Jn. 11:25-27.](#)

[Jn. 11:28-32.](#)

[Jn. 11:33-36.](#)

[Jn. 11:37-41a.](#)

[Jn. 11:41b-42.](#)

[Jn. 11:43-45.](#)

[Jn. 11:46-48.](#)

[Jn. 11:49-53.](#)

[Jn. 15. Sanctification](#)

[Jn. 15:10-19.](#)

[Jn. 17. Union and Glorification](#)

[Jn. 17:2-3, 6-9, 11.](#)

[Jn. 17:22-24.](#)

[Appendix 1. The Angel of the LORD](#)

[Hagar.](#)

[Abraham.](#)

[Jacob.](#)

[The Bush.](#)

[The Shekinah Glory Cloud.](#)

[Tabernacle.](#)

[Moses.](#)

[The 70 Elders.](#)

[Joshua.](#)

[Shiloh.](#)

[Israel at Bochim.](#)

[Gideon.](#)

[Samson's Parents.](#)

[Solomon's Temple.](#)

[Leaving the Temple.](#)

[The Furnace in Babylon.](#)

[Herod's Temple.](#)

[The Angel of the LORD: Handout](#)

[Appendix 2. The Seven Days of Creation](#)

[The Two Problems: Formlessness and Emptiness](#)

[Three Days of Dividing](#)

[Three Days of Filling](#)

One Day of Resting
Bibliography

Introduction to This Book

All my books can be read online for free at wayneodonnell.com. Mt. 10:8, “Freely you have received, freely give.”

This booklet is included in and comprises of one section of my book *Predestination is to Glory not to Faith: Anti-Calvinism & Reformed Theology; Pro-Certainty of Sanctification & Glorification; In Romans 8, Romans 9, & John 6*.

Most other anti-Calvinist books deal heavily with the moral and philosophical travesties of Calvinism. For example, I highly recommend *What Love Is This*, by Dave Hunt. But this book tries to provide better expositions of the passages that lead good, godly men to accept Calvinism in the first place, like John 6, by paying attention to the small, under-appreciated detail, that the Bible says predestination is to sanctification and glory, not to faith. If I felt this task was already accomplished, I wouldn't have written this book, but would have promoted the books that already did it.

White (Calvinist). There is no meaningful non-Reformed exegesis of [John 6:37-45] available. As numerous as the attempts of Arminian exegetes to find some way around the testimony of these verses has been, not even a plausible solution has been offered that does not require the complete dismantling of the text, redefinition of words, or the insertion of utterly foreign concepts.^{[1](#)}

This book is the result of 1) a paper I wrote for a Soteriology class at Veritas International University, 2) my coming into contact with an increasing number of Reformed church plants, 3) my deep appreciation of D. Martin Lloyd-Jones' teaching about the certainty of the hope of our future glorification, and 4) my gratitude for the simple gospel

message I first heard when I was fourteen years old after having been raised a Roman Catholic.

Jn. 3:36. He that believes on the Son has everlasting life.

Not, “He that is good,” or “He that goes to church,” or “He that is -predestined to- believe,” but “He that believes on the Son.” The gospel is a genuine offer for every person, in the way we usually think of an offer, and not something predetermined.

My hope is that this book won’t only be a defense against Calvinism and its harms, and rescue some born-again Calvinists from Calvinism; but also that this consideration of the topic of predestination will give all readers a better understanding of the justification, sanctification, and glorification that comprise our gracious salvation, and this knowledge will also make us more fruitful. Jn. 15:7-8, “If ... my words abide in you, ... herein is my Father glorified, that you bear much fruit.”

Calvinism is a theological system built mostly on logic, and only secondarily on scripture. For example, the Westminster Confession says we’re predestined to faith, not because the Bible says it, but because Calvinism’s version of election logically requires it.

Westminster Confession. III (Calvinist). As God has appointed the elect unto glory [the Bible does say this], so has He ... foreordained all the means thereunto, wherefore, they who are elected, ... are effectually called unto faith [the Bible doesn’t say this].

But Calvinism’s logic is faulty and thus doesn’t match the Bible.

Palmer (Calvinist). The Calvinist ... realizes that what he advocates is ridiculous. ... To say on the one hand that God has made certain all that ever happens, and yet to say that man is responsible for what he does? Nonsense! ... To say that God foreordains the sin of Judas, and

yet Judas is to blame? Foolishness! ... The Calvinist freely admits that his position is illogical, ridiculous, nonsensical, and foolish. This is in accord with Paul, who said, "The word of the cross is to them that perish foolishness" (1 Cor. 1:18). ... In the face of all logic, the Calvinist says that if man does anything good, God gets all the glory; and if man does anything bad, man gets all the blame. ... The Calvinist has to make up his mind: what is his authority? His own human reason or the Word of God?²

Nevertheless, for those of us who know the Bible to be true, we still have to believe Calvinism if the Bible teaches it.

Grudem (Calvinist). [Reprobation] is something that we would not want to believe, and would not believe, unless Scripture clearly taught it.³

But does scripture teach it?

Spurgeon (Calvinist). The old truth that Calvin preached, that Augustine preached, that Paul preached, is the truth that I must preach to-day. ... I have my own private opinion that there is no such thing as preaching Christ and Him crucified, unless we preach what nowadays is called Calvinism. It is a nickname to call it Calvinism; Calvinism is the gospel.⁴

In contrast to Spurgeon equating the gospel to Calvinism, this book is a defense of the gospel against Calvinism. Probably most Christians had no idea what Calvinism was when they first believed. They have to be gradually indoctrinated into it, like a person studying science in our schools has to be gradually indoctrinated as to how the complex workings of our universe, which have a strong appearance of design, supposedly came about by chance.

Spurgeon (Calvinist). When I was coming to Christ, I thought I was doing it all myself. ... I do not think the young convert is at first aware of this. I can recall the very day and hour when first I received those truths [of Calvinism] in my own soul. ... I can recollect how I felt that I had grown on a sudden from a babe into a man.⁵

Spurgeon, like many other Calvinists, speaks of his post-salvation experience of accepting Calvinism in language

believers normally use to describe their salvation experience. But an important principle D. M. Lloyd-Jones taught was that our justification experience is the only big event in our lives until glorification. There's no post-salvation, "second blessing" experience. And there's no post-salvation "doctrines of grace" experience either. It's our having been justified that makes the big difference in our lives. Calvinism isn't the gospel, but competition to the gospel.

The verses quoted in this book are from the King James Version, with the English modernized. I've also consistently replaced the word "Christ" with "Messiah", because no one knows what a "Christ" is, except for its religious overtones; but everyone knows what a "Messiah" is. Both "Christ," in Greek, and "Messiah," in Hebrew, are transliterations of words meaning "Anointed." I also quote extensively from the CV, Calvinist Version. It's quite different from the KJV and all the other versions. ;)

Introduction to the Gospel of John

Dodd. The Book of Signs, chs. ii-xii, ... seems naturally to divide itself into seven episodes, each consisting of one or more narratives of significant acts of Jesus, accompanied by one or more discourses designed to bring out the significance of the narratives.⁶

Here are several ways expositors have divided the book⁷, and my own suggestion, based mostly on Dodd's divisions. By dividing Dodd's narratives and discourses in chapter 5 and 6 into two, which I believe is John's intention based on the content, we get a consistent pattern of NNDD (Narrative, Narrative, Discourse, Discourse) for each of the first three episodes. I also see a pattern in these chapters, where every narrative or discourse alternates between, first "Life," and then "Resurrection," as its theme. The book is about eternal life, which is first a different kind of life, and secondly one that lasts forever because of resurrection. I also title the episodes differently than Dodd.

OUTLINES OF THE GOSPEL OF JOHN																							
L=Life N=Narrative R=Resurrection D=Discourse																							
Chapter	1	2	2	3	4	4	5	5	5	6	6	6	6	7	9	11	12	13-17	18-19	20-21			
	a	b		a	b	a	b	c	a	b	c	d	8	10									
O'Donnell	Life												Light		Love		Love	Light	Life				
	Spirit of			Word of			Bread of																
	L	R	L	R	L	R	L	R	L	R	L	R											
	N	N	D	D	N	N	D	D	N	N	D	D											
Dodd	N	N	D	D	N	N	D		N		D												
Episode	E1			E2			E3			E4	E5	E6	E7										
	NwBgn			Life						Light		LifeDth		Bk of Passn									
Arnaud	Passvr			Feast			Passvr			Tbrn	Dedi		Passover										
Godet	Messh			Unbelief																Faith			
Olshsen	Sheep			World																Discip	Dth	Resr	
Bmgrtn	Works			Struggles																Moral Vict		Gly	
Reuss	Enroll			Select																Own	Dnouemnt		
Baur	Faith & Unbelief												Faith Ovr Unblf					Dth	Resurr				
Luthrtdt	Sn of God			Jewish Unbelief												Faith of Own							
Meyer	Faith & Unbelief												Unbelief			Glory of Jesus							
Lange	Light			Darkness						Increas		Separ		Frnds		Enmy	Vict						

John said he wrote his gospel so that people would believe. Contrast John's message with Calvinism's message.

Jn. 20:31. These are written so that you may believe that Jesus is the Messiah, the Son of God; and so that believing you may have life through his name.

Calvinist Version. These are written so that you may have life through his name, and so that having life you may believe that Jesus is the Messiah, the Son of God.

John's first epistle helps us understand his gospel, and visa versa. His epistle was written to prove all Christians, and only Christians, walk in faith (Light, 1 Jn. 1:6-10), obedience (Life, 1 Jn. 2:1-6), and love (Love, 1 Jn. 2:7-11), because they have union with God (1 Jn. 1:3). Paul would say it like, "All (and only) those who have been justified, are being sanctified, and will be glorified" (per Rom. 5:1-2).

As we look at John's Gospel, notice the many things unregenerate men can never do, that regenerate men always do, as a general way of life, just like in John's first epistle.

Jn. 1, Prologue. The Word

The outline of the Prologue matches the outline of the book: Life (1:1-4), Light (1:5-13), and Love (1:14-18).

Jn. 1:1-4.

In the beginning was the Word [Logos], and the Word was with God, and the Word was God. ... All things were made by him. ... In him was life, and the life was the light of men.

John begins his gospel by talking about the Word, "Logos," in Greek. "In the beginning [already] was [not 'became'] the Word" (vs. 1). The beginning refers to the beginning of Genesis 1:1, when "all things were made ... that [were] made" (vs. 3), but the Word wasn't made then (or ever), because he already "was."

The Word was both, "with God and ... was God" (vs. 1); both separate from God, and part of God, at the same time.

The word "Logos" was already in use in Greek philosophy when John wrote his gospel. But John's Logos was based on the concept of the "Memra," the Word of God, in the Old Testament, which is sometimes identified as someone distinct from God, and sometimes identified as God himself.

The entire Old Testament talks about someone called the Angel of the Lord. He looked like a man, because angels in the Bible don't have wings, except for Cherubim and Seraphim. He appeared to Hagar (Gen. 16:7-13), ate and walked with Abraham (Gen. 18:1, 22; 19:1), wrestled with Jacob (Gen. 32:30, spoke to Moses face to face (Deut.

34:10), ate with the 70 elders (Ex. 24:9-11), gave commands to Joshua (Josh. 5:14), and announced Samson's birth (Jdg. 13:22). He was in the burning bush (Ex. 3:2-4), and the shekinah glory cloud that led Israel through the wilderness (Ex. 14:19, 23:20-21; Ezek. 1:26), and dwelt in the tabernacle and Solomon's temple (Ex. 14:19; 23:20-21).

The Targums are Aramaic paraphrases of the Hebrew Old Testament. Aramaic was the common language of Israel after the return from Babylon captivity. The Bible says Isaiah "saw also the Lord sitting upon a throne, ... and his glory filled the temple (Is. 6:1). The Isaiah Targum says Isaiah saw the glory of the Lord sitting on his throne. Isaiah said, "I am undone; because I ... have seen the King, the Lord of hosts," Is. 6:5. John said he saw the pre-incarnate Jesus. "Isaiah said these things when he saw his [Jesus'] glory, and spoke of him," Jn. 12:39-41.

Which is why John's prologue says, "The Word was made flesh, and [shekinah-ed] among us, and we beheld his glory," Jn. 1:13-14. The gospel of John is about how the apostles saw his glory revealed through his miraculous signs, life, and teachings. And this is also why the prologue says, "No man has seen God at any time, the only begotten Son [the Word]... has declared him," Jn. 1:18.

Even though John's Logos was based on the Hebrew Memra instead of the Greek Logos, John, who wrote his gospel "that you might believe ... and ... have life," Jn. 20:31, certainly didn't mind that his Hebrew 'Memra' concept attracted Gentile interest because of Greek philosophical ideas about 'Logos.'

Godet. Being established at Ephesus, ... John might have often heard, in the religious and philosophical teachings or conversations, the term Word applied to the manifested God. When he inscribed it at the beginning of his narrative, therefore, it was as if he had said: "This

Logos, respecting whom you are speculating, without coming to the real knowledge of Him, we possess, we Christians. We have seen and heard Him Himself, and He it is whose history we are about to relate to you.”⁸

Jn. 1:10-12.

[Jesus, the Word] was in the world, and the world was made by him, and the world didn't know him. He came to his own, and his own didn't receive him. But as many as received him, to them he gave power to become the sons of God, even to them that believe on his name.

Paul begins his letter to the Romans about the “the gospel [good news] of God” (Rom. 1:1) by talking about “the wrath of God” (Rom. 1:18), because you have to know the bad news to realize the gospel is good news. Likewise, John talks a lot about what natural men can't do, to show that the one spiritual thing natural men can do is to believe the gospel.

The world didn't know Jesus, their Creator; and the Jewish people didn't receive him, their Messiah. In other words, nobody knew or received him. Except for those who received him. Who are they who received him who couldn't receive him? “Even ... them that believe on his name,” Jn. 1:12.

Jn. 1:12-13.

As many as received him, to them he gave power to become the sons of God. Even to them that believe on his name, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Calvinist Version. As many as he gave power to become the sons of God, they received him. Even to them which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God; believe on his name.

Men can't give themselves new birth and “become the sons of God ... [by] blood, nor of the will of the flesh, nor of the

will of man” (Jn. 1:12-13). Only “them that believe on his name” (Jn. 1:12), which men can do, are given the power to be “born ... of God” (Jn. 1:13).

Jn. 1:49-51.

Nathanael answered and said to him, “Rabbi, you are the Son of God; you are the King of Israel.” Jesus answered and said to him, “Because I said to you, ‘I saw you under the fig tree,’ you believe? You will see greater things than these. ... Hereafter you will see heaven open, and the angels of God ascending and descending on the Son of man.

Each section of John’s gospel ends with a triumphant proclamation of faith in Jesus’ Messiahship and Sonship, followed by a word of rebuke or warning. Because Jesus knew something about him no one but God could possibly know, Nathaniel triumphantly proclaimed faith in Jesus as “the Son of God, ... the King of Israel!” (vs. 49). The word of rebuke or warning is provided by Jesus’ statement of “Really? You’ll see much more than this.”

The “angels of God ascending and descending on the Son of man,” may refer to Jacob’s private vision in Bethel, like Nathaniel’s private experience under the fig tree. Jacob saw “a ladder set up on the earth, and the top of it reached to heaven; and behold, the angels of God ascending and descending on it,” Gen. 28:12. The ascending and descending angels show that Jesus remains in the realm above, where he came from, even while he’s in the realm below, manifesting his glory to the apostles (“the Word was made flesh, ... and we beheld his glory,” Jn. 1:14), as described in the signs in the rest of John’s gospel.

Dodd. There is a far-reaching equivalence of the two propositions: ‘The Logos became flesh and dwelt among us, and we beheld His glory’; and ‘You will see heaven opened and the angels of God ascending and descending on the Son of Man.’ Both of them contain in brief substance of what the evangelist is now about to relate. [9](#)

Jn. 2-4a, Episode 1. The Spirit of Life

The first section of John's gospel, chapters 1-6, are about "Life;" like John says in his prologue, "In him was life" (Jn. 1:4). This section about "Life" is comprised of three episodes. The first episode is about "The Spirit of Life" in chapters 2-4a. It contains two narratives. In 2a, at The Wedding in Cana, Jesus changed water, representing flesh, that can't energize; into wine, representing spirit, that can. In 2b, at The Cleansing Of The Temple, the nation's fleshly service to God was contrasted with Jesus spiritual zeal.

The two narratives are followed by two discourses that explain the significance of the narratives. In chapter 3, primarily to explain The Wedding in Cana narrative, John relates how Jesus told Nicodemus about the difference between being born of water (flesh) and being born of spirit. And in chapter 4, primarily to explain The Cleansing of the Temple narrative, John relates how Jesus told the woman at the well about the difference between dead well water, which can't move itself (symbolizing flesh), versus spring water, which has movement in itself (symbolizing spirit).

JOHN 2-4A. FLESH AND SPIRIT	
Narratives	Discourses
<u>1) 2:1-12 Marriage at Cana</u> Life: New Ministry Water (Flesh) vs. Wine (Spirit)	<u>1) 3:1-36 Nicodemus</u> Life: New Birth Water (Flesh) vs. Spirit
<u>2) 2:13-25 Cleansg Temple</u> Resurrection: Three Days Religion (Flesh) vs. Zeal (Spirit)	<u>2) 4:1-44 Woman at Well</u> Resurr: Messianic Kingdom Well Wtr (Flesh) vs. Spg Wtr (Spirit)

Jn. 3. Faith Precedes Regeneration

Grudem (Calvinist). The idea that regeneration comes before saving faith is not always understood by evangelicals today. Sometimes people will even say something like, "If you believe in Christ as your Savior, then (after you believe) you will be born again." But Scripture itself never says anything like that. ... The reason that evangelicals often think that regeneration comes after saving faith is that they see the results ... after people come to faith.¹⁰

Scripture "never says anything like that?" Maybe "the reason evangelicals often think that regeneration comes after saving faith" is because John says so over and over in his gospel. "He that believes on the Son [requirement of faith] has everlasting life [receipt of regeneration]," Jn. 3:36.

Everlasting life is the kind of life a person receives when he's born again, regenerated.

Pink (Calvinist). The new birth [regeneration] is the impartation of Divine life, eternal life.¹¹

Calvin (Calvinist). Regeneration ... is the commencement of the spiritual life.¹²

Okay, if regeneration is receiving eternal life, then John says regeneration comes after faith, not before it. "He that ... believes ... is passed from death to life," Jn. 5:24.

If John says anything clearly in his gospel, it's that faith precedes life. And, by logical necessity, says unregenerate men can believe. "These are written so that you may believe, ... and that [by] believing you may have life," Jn. 20:31, not "these are written so that you that may have life, and that by having life you may believe." The unbiblical language of Calvinism indicates its doctrine is also unbiblical.

Sproul (Calvinist). When speaking of the order of salvation (ordo salutis), Reformed theology always and everywhere insists that regeneration precedes faith.¹³

But Calvin believed faith precedes regeneration. Calvin's order was:

1) Illumination by the Spirit results in Faith. "Those who were once blind are illuminated unto faith."¹⁴ Only the elect are "enlightened into faith."¹⁵ "Whence cometh faith unto men? Only from the free illumination of the Spirit."¹⁶

2) Faith results in Regeneration. "He baptizes us 'with the Holy Spirit and with fire,' (Luke 3:16), enlightening us into the faith of his Gospel, and so regenerating us to be new creatures."¹⁷ "CHAPTER 3. REGENERATION BY FAITH."¹⁸ "They were endued with the same spirit of faith by which we are regenerated to life (Acts 15:8)."¹⁹ "Those whom He blessed with this free adoption to be His sons He illumines by His Holy Spirit, that they may receive the life [regeneration] ... while others ... are left destitute of the light of faith."²⁰

Calvin believed God enlightened the elect to believe, and then they were regenerated as a result of their believing. But biblically, God doesn't elect anyone to enlightenment to faith, but to glorification and sanctification.

Some smorgasbord Calvinists might agree with the apostle John that faith comes before regeneration, but still believe God gives faith as a gift. Consider, though, that the God who has enough power to give dead men life or faith, also has enough power to give dead men a true choice.

Jn. 3:3-5.

Unless a man is born again, he cannot see the kingdom of God. ...
Unless a man is born of water and of the Spirit, he cannot enter into

the kingdom of God.

Calvinist Version. Unless a man is born again, he cannot believe. ... Unless a man is born of water and of the Spirit, he cannot believe.

Grudem (Calvinist). “Unless one is born of water and the Spirit, he cannot enter the kingdom of God” (Jn. 3: 5). Now we enter the kingdom of God when we become Christians at conversion. But Jesus says that we have to be born “of the Spirit” before we can do that.²¹

It's true new birth is a precondition for entering the kingdom, but faith is the precondition for new birth (Jn. 1:12-13). Besides, in John 3 Jesus is referring to entering the future Messianic Kingdom. The phrases “Kingdom of Heaven” (Matt. 4:12,17) and “Kingdom of God” (Mark 1:14) both refer to the “Kingdom of the God of Heaven” (Dan. 2:44) which is a physical kingdom like the others in Daniel 2.

Whereas we might begin witnessing to a Gentile by saying, “Do you know for sure you're going to heaven?,” we witness to a Jewish person by saying, “Do you know for sure you have a part in the world to come?” Jesus witnessed to Nicodemus by saying, “Do you know for sure you're going to see the Messianic Kingdom?” “Many will come from the east and west, and will sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven,” Matt. 8:11. Nicodemus, can we add your name to this list?

Likewise, only saved men are made citizens of that kingdom now before it's established. “The Father ... has made us meet to be partakers of the inheritance of the saints in light; who has delivered us from the power of darkness, and has translated us into the kingdom of his dear Son,” Col. 1:12-13. New birth not only transfers a man from the realm of flesh to the realm of spirit, but also from the kingdom of darkness to the kingdom of light.

Jn. 3:6-12.

That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. ... You don't receive our witness. If I have told you earthly things, and you don't believe, how will you believe if I tell you of heavenly things?

Calvinist Version. If I have told you earthly things, and you can't believe, how will you believe if I tell you the gospel?

Steward (Calvinist). Jesus stated that unregenerate man is unable to believe in Him. To Nicodemus he said, "If I have told you earthly things, and you believe not, how shall you believe, if I tell you of heavenly things?"²²

First, we should note that Jesus said, "You don't believe" (vs. 12), and "how will you believe" (vs. 12), not "you can't believe." Secondly, Jesus said Nicodemus didn't believe his teaching about "earthly things" (vs. 12), probably like the invalidity of the traditions of the so-called 'oral law;' and therefore certainly couldn't believe in "heavenly things" (vs. 12), like the things that would later be taught in Ephesians. Jesus didn't say Nicodemus can't believe the gospel. If Jesus thought Nicodemus couldn't believe the gospel, why did he go on to preach the gospel to him? "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, so that whoever believes in him would not perish, but have eternal life," vss. 14-15.

Jesus told Nicodemus he needed spiritual life in order to understand spiritual things. "You receive not our witness" (vs. 11), because no earthly man can receive "heavenly things" [vs. 12] any more than any earthly "man [can ascend] up to heaven" (vs. 13). "The natural man doesn't receive the things of the Spirit of God, for they are foolishness to him; neither can he know them, because they [the things of the Spirit of God] are discerned spiritually," 1 Cor. 2:14. "They are of the world; therefore they speak of the world, and the world hears them. We are of God; he that knows God hears us; he that is not of God doesn't hear us," 1 Jn. 4:5-6.

But Jesus said there is a way any man can come to understand heavenly things. "How will you believe?" (vs. 12). Jesus gave the answer.

Jn. 3:14-15.

And no man has ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so the Son of man be must lifted up, so that whoever believes in Him will not perish, but have eternal life.

Calvinist Version. The Son of man must be lifted up, so that whoever has eternal life will believe in Him.

Not only did the Son alone come from heaven, and therefore he alone can speak of heavenly things, but he also "is in heaven" (vs. 14) even while on earth, since he is part of the Godhead. No man has ascended to heaven, nor can ascend to heaven. But some who can't ascend to heaven, do ascend to heaven.

During one of Israel's rebellions in the wilderness, God sent fiery (Hebrew: seraphim) (flying?) serpents among the people. After the people admitted they had sinned, God told Moses to:

Num. 21:8-9. Make [a] serpent [of brass], and set it on a pole, and ... every one that is bitten, when he looks on it, will live. ... And it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

The serpent on the pole represented their sin and judgment. "God ... made [Messiah] to be sin for us, [he] who knew no sin, so that we can be made the righteousness of God in him," 2 Cor. 5:20-21. And they only had to have enough faith to look, to live.

Why doesn't God regenerate everyone, so everyone will believe on the Son, so Messiah's sacrifice will count for and

bring justification to everyone? Why does God require faith and justification before regeneration and all the other blessings of salvation? Because the legal problem between sinners and a holy God must be resolved before God can lavish “his love toward us” (Rom. 5:8) with all good things. God has done and is doing all he can righteously do to save sinners. Are we?

“While we were yet sinners, Messiah [could die] for us” (Rom. 5:8), because that was something God himself decided to do. But it wouldn’t be a genuine choice for a man to be regenerated before he chose to accept Jesus as his representative. That would be like God healing all the people who were bitten by fiery serpents first, and then telling them to go look at the serpent on the pole.

Spurgeon (Calvinist, but I’m using his quotation as a non-Calvinist illustration). The sole and only warrant for a sinner to believe in Jesus is found in the gospel itself and in the command which accompanies that gospel, “Believe in the Lord Jesus Christ, and thou shalt be saved.” ... Any other way of preaching the gospel-warrant is absurd. If I am to preach faith in Christ to a man who is regenerated, then the man, being regenerated, is saved already, and it is an unnecessary and ridiculous thing for me to preach Christ to him, and bid him to believe in order to be saved when he is saved already, being regenerate. ... I am only to preach faith to those who have it[?] Absurd, indeed! Is not this waiting till the man is cured and then bringing him the medicine? This is preaching Christ to the righteous and not to sinners. ... Are we to go running up and down the world, proclaiming life to the living, casting bread to those who are fed already, and holding up Christ on the pole of the gospel to those who are already healed?²³

The Son came down from heaven to our world below to bring us back up to heaven with him. The path he took back to heaven was by being lifted up on a pole like a transgressor to die in our place, and by merely looking to him in faith, we do the impossible made possible through his provision; we ascend up to heaven with him.

Eternal life in the gospel of John is both a different kind of life, and a life that lasts forever. It refers to both the process of sanctification as a result of regeneration now; and to the certainty of our future physical glorification later. When we receive spiritual life by being born again, we immediately start participating in spiritual things, just as the Son that came down from heaven still remained in heaven. “He that came down from heaven, even the Son of man, which is in heaven,” vs. 13. Through regeneration as a result of faith, we can understand “heavenly things” (vs. 12).

Jn. 3:16-17.

For God so loved the world, that he gave his only begotten Son, so that whoever believes in him will not perish, but have everlasting life. For God didn't send his Son into the world to condemn the world, but so that the world through him may be saved.

Calvinist Version. For God so loved all kinds of people in the world, that he gave his only begotten Son, so that whoever has everlasting life, will believe in him. For God didn't send his Son into the world to condemn all kinds of people in the world; but so that all kinds of people in the world through him may be saved.

Pink (Calvinist). With the exception of John 3:16, not once in the four Gospels do we read of the Lord Jesus, the perfect teacher, telling sinners that God loves them! ... The “world” in John 3:16 must, in the final analysis, refer to the world of God's people. “Must,” we say, for there is no other alternative solution. ... We may admit that our interpretation of John 3:16 is no novel one invented by us, but one almost uniformly given by the Reformers and Puritans.²⁴

Shedd (Calvinist). The word “world,” in Scripture, frequently denotes a part of the world viewed as a collective whole, and having a distinctive character; as we speak of the scientific, or the religious world. ... John 3: 16, “God so loved the world,” ... teach[es] that redemption is intended for all races, classes, and ages of men.²⁵

Not all Calvinists believe in the ‘Limited Atonement,’ ‘L’ of TULIP. But it makes no sense to say that God loves everyone, and thereby desires everyone's salvation, and has the ability to cause everyone's salvation, but doesn't do it.

(The answer of course is that God doesn't have the ability to righteously cause everyone's salvation, and God can't do anything unrighteous.)

Hodge (Calvinist). Did Christ die with the design of making satisfaction to divine justice in behalf of all men, indiscriminately, or in behalf of his elect seed personally and definitely? ... If [it could be proved] that the love which prompted God to give his Son to die, as a sin-offering, ... [was] with the purpose of saving all indifferently on the condition of faith, then it appears that [the] inference is irresistible that ... the destiny of the individual [depends] upon his own use of divine grace, and not upon the sovereign good pleasure of God.²⁶

Hunt (Non-Calvinist). Some Calvinists willingly admit that the real issue is "whether ... God desires the salvation of all men." [John Murray and Ned B. Stonehouse, *The Free Offer of the Gospel* (n. p., n. d.), 3.] Most Calvinists insist that God has no such desire. Incredibly, MacArthur says God desires the salvation of all but decrees the salvation of only some. [John MacArthur, Author and General Editor, *The MacArthur Study Bible* (Nashville, TN: Word Publishing, 1997), 1862.] —though He can do anything He decrees. ... Zealously defending God's sovereignty, Calvinism reproaches His character.²⁷

Hunt (Non-Calvinist). We have no disagreement with Calvinism concerning God's righteousness or His justice—the issue is His love. Does He love the whole world and desire all men to be saved, or doesn't He? Calvinism limits God's infinite love to a select group; the Bible declares His love for all—and allows man the choice that love requires.²⁸

If a building's on fire, and we have the ability to save everyone in the building, and none of them deserve to be saved, and we choose to save only some, we can't say we love them all.

Hunt (Non-Calvinist). It is as if God has thrown into the ocean billions of people whom He has so created that they cannot swim a stroke. He "mercifully" rescues some of them and leaves the rest to drown in eternal death. How could anyone say to those whom God created to drown, "It is your own fault!"? ... It is outrageous to suggest that those whom God foreordains to eternal doom are not only to blame for their fate but are the objects of His love, mercy, and grace! What Love Is This?! ... Calvinism tells us that the God who ... "so loved the world"—even though He could save all— damns billions for His "good

pleasure” and to prove His justice. Aghast at such doctrine, one can only repeat in astonishment, What Love Is This?²⁹

Hunt (Non-Calvinist). We are commanded to love our enemies and to do good to all, even to those who hate us (Matthew 5:44; Luke 6:35, etc.). How odd that God’s love dwelling in us would unfailingly meet through us the needs of others—yet God himself sees billions in the direst of need and refuses to help them—indeed, damns those He could save. Surely this is not the God portrayed in the Bible!³⁰

The real reason God loves and provides his Son as a sacrifice for everyone, and yet doesn’t save everyone is that he can’t. There are some things God can’t do. “God, that cannot lie,” Titus 1:2.

God’s love can’t violate his righteousness. “Whom God has set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins, ... that he might be just and the justifier of him which believes in Jesus,” Rom. 3:25-26. “The love of God is shed abroad in our hearts” (Rom. 5:5) when the obstacle to the full expression of his love is taken away when we are justified by believing that “Messiah died for the ungodly” (Rom. 5:6).

There are some things that men can do that God can’t. Like lie. “God, that cannot lie,” Titus 1:2. And like genuinely believe. God can’t cause a man to genuinely choose to believe, either directly or indirectly, though that man himself can.

Jn. 3:18.

He that believes on him is not condemned; but he that doesn’t believe is already condemned, because he has not believed in the name of the only begotten Son of God.

Calvinist Version. He that is not condemned believes on him; but he that is already condemned doesn’t believe in the name of the only begotten Son of God, because he is condemned.

Pink (Calvinist). By nature man is dead in trespasses and sins, and in order to obtain life he must be born again. ... It is true that a dead man cannot believe, yet he ought to.[?!] ... Let any unsaved one who reads these lines thoughtfully ponder this solemn word of the Lord Jesus: ... John 3:18, "But he that believeth not is condemned already, because he has not believed."³¹ [Pink says it's impossible for men to believe, but God will punish them for not believing anyway, so men should take that warning to heart, even though they can't change it!]

To say God forever punishes men for not doing what they can't do is like a heart-breaking crime that took place when I lived in Hawaii many years ago. A father threw his little daughter repeatedly onto the kitchen floor until she died because she had wet the bed. His previous punishments probably greatly hindered, rather than helped, her learning. Can you imagine her terror that morning when she woke up and found she had wet the bed, not knowing it would be her last day on this earth because of the father that was supposed to be her source of loving protection and safety?

God actually punishes according to each man's evil deeds (Rom. 2:6-10; 6:23; Rev. 20:12-13), not for lack of faith. Calvin's God punishes men for what they can't perfectly avoid doing without providing any genuine way of salvation from their plight. With Dave Hunt we say, "What love is this?!"

Hunt (Non-Calvinist). We protest that this doctrine is an outrageous misrepresentation of God. The God-given conscience of every person, saved and unsaved, recoils at the thought of creating beings simply in order to predestine them to eternal torment [or in order to fail to predestine them to non-torment]! Tragically, Calvinism forces its adherents to reject the normal human compassion that is otherwise held in common with all mankind. ... Why would the God of love and truth plead with those whom He had already predestined to doom [or failed to predestine to non-doom] to repent and believe the gospel? Calvinism turns most of the Bible into a pretense, a mere charade.³²

The reason faith is required before regeneration, is that faith results in justification. Faith in Jesus' provision for

justification removes the legal obstacles to the fullness of God's love. "He that believes on him" moves a man from being "condemned already," to being "not condemned" (vs. 18) through justification by faith, and therefore he is given "the gift of God [which] is eternal life" (Rom. 6:23).

Jn. 3:19-21a.

And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that does evil hates the light, neither comes to the light, lest his deeds would be reproved; but he that does truth comes to the light.

Calvinist Version. For every one that does evil hates the light, neither can believe in the light; but he that does truth can believe in the light.

Notice John says no one who does evil "comes to the light," not "can believe in the light." We are all guilty sinners who don't want our evil deeds exposed, therefore it's impossible for us to come to the light. But every man can believe the gospel, and thereby receive forgiveness of sins, and then, with a guilt-free conscience and the gift of the indwelling Holy Spirit given to us because all legal obstacles have been removed, we not only come, but run, to the light.

Hunt (Non-Calvinist). James White [in the Potter's Freedom] devotes an entire chapter to "The Inabilities of Man." ... Nowhere, however, does he cite a scripture that declares the most wretched sinner's inability to believe the gospel or to receive the free gift of eternal life that God offers to all. There are, of course, many scriptures describing man's evil heart and practices. None, however, states that a man cannot believe the gospel unless he is one of the elect and has been given that faith by a sovereign act of God.³³

Jn. 3:31b-36.

He that is of the earth is earthly, and speaks of the earth. He that comes from heaven, ... what he has seen and heard, that he testifies; and no man receives his testimony. He that has received his testimony has set to his seal that God is true. He that believes on the Son has

everlasting life, and he that doesn't believe the Son will not see life, but the wrath of God abides on him.

Calvinist Version. He that has everlasting life, believes on the Son; and he that doesn't see life, will not believe the Son.

"No man receives his testimony" except for "he that has received his testimony." Who are these people who receive his testimony who can't receive his testimony? "He that believes on the Son has everlasting life," Jn. 3:36. Everlasting life is life from above, the same place where the Son saw and heard the things he testified. Men that believe and are born with everlasting life from above, then receive the Son's testimony of what he saw and heard in heaven, that they couldn't receive before.

The first episode ends with the triumphant proclamation of faith, "this is indeed the Messiah, the Savior of the world!" Jn. 4:42; followed by the word of warning, "Now after two days he departed from there, and went into Galilee. For Jesus himself testified, that a prophet has no honor in his own country [Judea]" (Jn 4:43-44).

1 John 5:1

In the issue of faith logically preceding or following regeneration, Calvinists rely heavily on 1 John 5:1, so we will look at that verse here.

Piper (Calvinist). We do not bring about the new birth by our faith. God brings about our faith by the new birth. Notice the way John expresses this relationship in 1 John 5:1: "Everyone who believes that Jesus is the Christ has been born of God." This means that being born of God comes first and believing follows.³⁴

Grudem (Calvinist). In an earlier section we saw a beautiful example of the first result of regeneration in a person's life, when Paul spoke the gospel message to Lydia ... "the Lord opened her heart to give heed." ... "Everyone who believes that Jesus is the Christ is born of God" (1 John 5:1 NIV). The perfect participle translated here "is born" could more explicitly be translated "has been born."³⁵

Notice the reliance on 1 John 5:1 by Piper and Grudem. But 1 John 5:1 is about the continuing faith that is part of sanctification, not about how a person is justified; just like all of 1 John is about what all Christians and only Christians do because of their union with the God of light. Unregenerate men have a free choice to believe, and if they do they thereby instantaneously receive regeneration (eternal life), but from that point on, as regenerate men, they no longer have a free choice whether or not to believe, because they receive the indwelling Spirit at regeneration.

1 Jn. 5:1, “Whoever believes that Jesus is the Messiah is born of God,” means believing is absolute proof of having been born of God. If a single unregenerate person truly believed on Jesus, we couldn’t be sure if a believing person was regenerate as 1 John 5:1 claims.

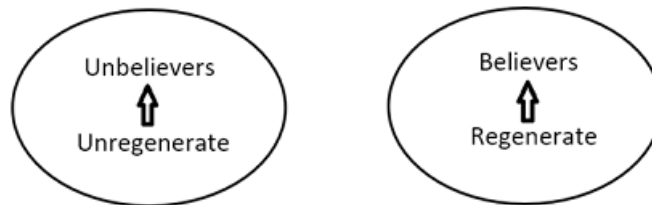
Counter-intuitively, although this verse proves all believers are regenerate, it doesn’t also prove that all regenerate are believers (though they are).



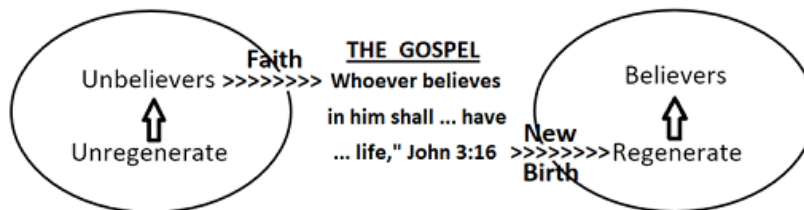
But 1 John 4:3, “Every spirit that doesn’t confess that Jesus Messiah is come in the flesh is not of God,” says unbelief is absolute proof of not having been born of God. If a single unbeliever was regenerate, we couldn’t be sure if an unbeliever was unregenerate, as 1 John 4:3 claims. Counter-intuitively, although this verse proves all unbelievers are unregenerate, it doesn’t also prove that all unregenerate are unbelievers (though they are).



But, combining 1 John 5:1 and 4:3, John logically proves all believers and only believers are regenerate, and all unbelievers and only unbelievers are unregenerate.



1 John 4:3 and 5:1 say a person's practice is always consistent with their position, but they don't say anything about how a person moves from one position to another. Does God enable unbelievers who hear the gospel to choose to believe and thus they become regenerate; or does God regenerate unregenerate people, and thus they become believers? The answer is, "Whoever believes in him [requirement] will... have ... life [receipt of life]" (Jn. 3:16). God enables men to choose to believe when they hear the gospel and then they receive life.



Bultmann (Calvinist). Man cannot act otherwise than as what he is, but in the Revealer's call there opens up to him the possibility of being otherwise than he was. He can ... be 'born again'. ... In his decision between faith and un-faith a man's being definitively constitutes itself.³⁶

The Bible says all believers are regenerate, and also says whoever believes becomes a child of God. Conversely, the Bible says all regenerate are believers, but it never says whoever is a child of God becomes a believer.

(Man) As many as received (action) him, to them
(God) Gave he power to become (effect) the sons of God;
(Man) To them that believe (action) on his name,
(God) Which were born (effect) ... of God," Jn. 1:12-13.

Not as Calvinism teaches ...

(God) As many as are the sons of God, to them
(Man) Gave he power to become receivers (action) of him;
(God) To them which were born ... of God,
(Man) Which became believers (action) on his name.

John Says Faith Precedes Regeneration

Grudem says even though the Bible teaches "be born again and you'll believe, "we shouldn't actually preach, "be born again and you'll believe," which once again shows Calvinism contradicts the Bible.

Grudem (Calvinist). By way of application, we should realize that the explanation of the gospel message in Scripture does not take the form of a command, "Be born again and you will be saved," but rather, "Believe in Jesus Christ and you will be saved." This is the consistent pattern in the preaching of the gospel throughout the book of Acts, and also in the descriptions of the gospel given in the Epistles. ... It is true that Jesus tells Nicodemus that he needs to be born again (John 3: 7: "Do not marvel that I said to you, 'You must be born anew'"), but this is not a command to Nicodemus to do something that no one can ever do (that is, give himself new spiritual life). ... A little later, when Jesus begins to speak about the response that is expected from Nicodemus, he speaks about the personal response of faith as the thing necessary: "So must the Son of man be lifted up, that whoever believes in him may have eternal life" (John 3: 14 - 15).³⁷

I suggest the biblical pattern of preaching "Believe!" instead of "Be born again!" is not because men can't cause their own births, as Grudem says (though it's true they can't; they can only believe); but because regeneration is

on the receipt side of the equation, not on the requirement side. "So must the Son of man be lifted up, so that whoever believes in him [requirement] will not perish but have eternal life [receipt of regeneration and glorification]," Jn. 3:14-15.

Being born again is not the precondition to receiving the supposed 'gift of faith.' Rather, faith is the precondition to receiving "the gift of God [which] is eternal life," Rom. 6:23. "Repent and be baptized [requirement] every one of you in the name of Jesus Messiah for the remission of sins [receipt of justification], and you will receive the gift of the Holy Ghost [receipt of regeneration]," Acts 2:38. (See the tables regarding works and rewards versus faith and gifts in the section on Faith in the chapter on The Golden Chain of Romans 8.)

The Bible says faith precedes receipt of the Holy Spirit. "[Step 2] Received ... the Spirit ... [Step 1] by the hearing of faith," Gal. 3:2. "He that [Step 1] believes on me, ... [Step 2] out of his belly will flow rivers of living water, ... the Spirit, which [Step 1] they that believe on him would receive," Jn. 7:38-39.

The biblical sequence is: Step 1) Faith > Step 2) Spiritual Birth & Indwelling Spirit. Though receiving the indwelling Spirit may logically follow regeneration, there's no space for believing the gospel between regeneration and receipt of the indwelling Spirit. "Because you are sons [regeneration], God has sent forth the Spirit of his Son into your hearts [receipt of indwelling Spirit]," Gal. 4:6. But Calvinism apparently claims: 1) Spiritual Birth > 2) Faith > 3) Indwelling Spirit.

Hunt (Non-Calvinist). Galatians 3:14 declares that we "receive the promise of the Spirit through faith"; and verse 26 says, "ye are all the children of God by faith in Christ Jesus." Likewise, Paul tells the

Ephesian believers, “In whom ... after that ye believed, ye were sealed with that holy Spirit of promise ...” (Ephesians 1:13-14). It could not be stated more clearly that a permanent relationship with the Holy Spirit begins only after believing the gospel. ... If regeneration sovereignly comes without and before faith, then the elect, as we have already shown, are regenerated without being saved. [“Saved through faith,” Eph. 2:8.] To maintain that unbiblical theory, the Calvinist argues that salvation and regeneration are two distinct events, regeneration coming first by God’s sovereign act without any faith, then the gift of faith is given so that the person can believe the gospel unto salvation. ... But that raises another problem: How could anyone be sovereignly regenerated by God without being born again of the Spirit? Surely regeneration must be synonymous with the new birth. But if Calvinism is true, there must be two new births—one that precedes faith and another that comes by believing the gospel unto the new birth (and salvation).³⁸

I’ve shown in the preceding section about 1 John 5:1, that the unregenerate always doubt, and the regenerate always believe. That’s the topic of John’s first epistle. “These things have I written to you that believe on the name of the Son of God, that you may know that you have eternal life,” 1 Jn. 5:13, because having faith is absolute proof of having been born again. But the topic of John’s gospel is how one transfers from being an unregenerate doubter to being a regenerate believer. And John’s gospel says coming to saving faith results in regeneration; not regeneration results in coming to saving faith.

Here are 23 verses from his gospel where John says faith precedes regeneration. Although “eternal life” in the gospel of John is both a kind of life, a life from above, i.e. regeneration; and also a duration of life, a life that will last for ever, i.e. future glorification; I only highlight the regeneration aspect in the following verses. The Calvinist Version of each verse may sound like good Calvinist logic, but unfortunately for Calvinists, it’s the opposite of what John says.

1). Jn. 1:12.

As many as received him [requirement of faith], to them he gave the power to become the sons of God [receipt of regeneration], even to them that believe on his name [requirement of faith].

Calvinist Version. As many as he gave the power to become the sons of God [receipt of regeneration], they received him [came to faith], even they that believe on his name.

2). Jn. 3:14-15.

As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, so that whoever believes in him [requirement of faith] will ... have eternal life [receipt of regeneration].

Calvinist Version. As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, so that whoever has eternal life [requirement of regeneration] ... will believe in him [receipt of faith].

3). Jn. 3:16.

God so loved the world, that he gave his only begotten Son, so that whoever believes in him [requirement of faith] will ... have everlasting life [receipt of regeneration].

Calvinist Version. God so loved the world, that he gave his only begotten Son, so that whoever has everlasting life [requirement of regeneration] ... will believe in him [receipt of faith].

4). Jn. 3:36.

He that believes on the Son [requirement of faith] has everlasting life [receipt of regeneration]; and he that doesn't believe the Son [lack of requirement of faith] will not see life [lack of receipt of regeneration].

Calvinist Version. He that has everlasting life [requirement of regeneration] believes on the Son [receipt of faith]; and he that sees not life [lack of requirement of regeneration], will not believe the Son [lack of receipt of faith].

5). Jn. 5:24.

He that hears my word and believes on him that sent me [requirement of faith], has everlasting life [receipt of regeneration], and ... is passed from death to life [receipt of regeneration].

Calvinist Version. He that has everlasting life [requirement of regeneration] and ... is passed from death to life [requirement of regeneration], hears my word and believes on him that sent me [receipt of faith].

6). Jn. 6:35.

He that believes on me [requirement of faith] will never thirst [receipt of regeneration].

Calvinist Version. He that never thirsts [requirement of regeneration] will believe on me [receipt of faith].

7). Jn. 6:40.

Everyone which sees the Son and believes on him [requirement of faith], will have everlasting life [receipt of regeneration].

Calvinist Version. Every one which has everlasting life [requirement of regeneration], will believe on him [receipt of faith].

8). Jn. 6:47.

He that believes on me [requirement of faith] has everlasting life [receipt of regeneration].

Calvinist Version. He that has everlasting life [requirement of regeneration] believes on me [receipt of faith].

9). Jn. 6:57.

He that eats me [requirement of faith], even he will live by me [receipt of regeneration].

Calvinist Version. He that lives forever [requirement of regeneration] will eat me [receipt of faith].

10). Jn. 6:58.

He that eats of this bread [requirement of faith] will live for ever [receipt of regeneration].

Calvinist Version. He that will live forever [requirement of regeneration] eats of this bread [receipt of faith].

11). Jn. 7:37-38.

He that believes on me [requirement of faith], as the scripture has said, out of his belly will flow rivers of living water [receipt of regeneration].

Calvinist Version. He that out of his belly flow rivers of living water [requirement of regeneration], as the scripture has said, will believe on me [receipt of faith].

12). Jn. 7:39.

This he spoke of the Spirit, which they that believe on him [requirement of faith] will receive [receipt of regeneration].

Calvinist Version. This he spoke of the Spirit which they that have [requirement of regeneration] will believe on him [receipt of faith].

13). Jn. 8:23-24.

If you don't believe that I am he [lack of requirement of faith], you will die in your sins [lack of receipt of regeneration].

Calvinist Version. If you are dead in your sins [lack of requirement of regeneration], you will not believe that I am he [lack of receipt of faith].

14). Jn. 9:38.

He said, "Lord, I believe [requirement of faith]." And he worshipped him [receipt of regeneration].

Calvinist Version. He worshiped him [requirement of regeneration]. And he said, "Lord, I believe [receipt of faith]."

15). Jn. 10:38.

Though you don't believe me [lack of requirement of faith], believe the works [requirement of faith], so that you may know [receipt of regeneration].

Calvinist Version. Though you don't know me [lack of requirement of regeneration], know the works [requirement of regeneration], so that you may believe me [receipt of faith].

16). Jn. 11:25.

He that believes in me [requirement of faith], ... will ... live [receipt of regeneration].

Calvinist Version. He that ... lives [requirement of regeneration], will believe in me [receipt of faith].

17). Jn. 11:26.

Whoever ... believes in me [requirement of faith], will never die [receipt of regeneration]. Do you believe this?

Calvinist Version. Whoever is not dead [requirement of regeneration], will ... believe in me [receipt of faith]. Are you alive?

18). Jn. 12:36.

Believe in the light [requirement of faith], so that you may be the children of light [receipt of regeneration].

Calvinist Version. Be the children of the light [requirement of regeneration], so that you may believe in the light [receipt of faith].

19). Jn. 12:46.

Whoever believes on me [requirement of faith], will not abide in darkness [receipt of regeneration].

Calvinist Version. Whoever doesn't abide in darkness [requirement of regeneration], will believe on me [receipt of faith].

20). Jn. 14:11-12.

He that believes on me [requirement of faith], the works that I do, he will do also [receipt of regeneration].

Calvinist Version. He that also does the works I do [requirement of regeneration], will believe on me [receipt of faith].

21). Jn. 16:27.

The Father himself loves you [receipt of regeneration], because you ... have believed that I came out from God [requirement of faith].

Calvinist Version. You have believed that I came out from God [receipt of faith], because the Father loves you [requirement of regeneration].

22) Jn. 17:20-21.

[I pray] for ... them ... which will believe on me [requirement of faith], ... so that they all may be one [receipt of regeneration]; ... so that the world may believe.

Calvinist Version. [I pray] for ... them that are one [requirement of regeneration], so that they all may believe on me [receipt of faith]; ... so that the elect may believe.

23) Jn. 20:31.

These are written so that you may believe [requirement of faith]; ... and so that believing [requirement of faith] you may have life [receipt of regeneration].

Calvinist Version. These are written so that you may have life [requirement of regeneration], ... and so that having life [requirement of regeneration], you may believe [receipt of faith].

The message of John the evangelist and the gospel, is that all unbelievers who believe will receive life, “these are written so that you [unbelievers] may believe, ... and so that [by] believing you may have life” (Jn. 20:31). Calvinism teaches an opposing and gospel-hindering message, “these are written because [some of] you [unbelievers] have life, ... so that [by] having life you may believe.”

Jn. 4b-5, Episode 2. The Word of Life

This episode is about what the word of Jesus (the Word) can and can't accomplish in regards to spiritual regeneration and physical resurrection. There are two narratives in chapters 4b and 5a, followed by a two-part discourse in 5b and 5c that explains the narratives.

JOHN 4B-5. PHYSICAL AND SPIRITUAL LIFE	
Narratives	Discourses
<u>1) 4:45-54 Nobleman & Son</u> Life: Spiritual Healing	<u>1) 5:19-24 Father and Son</u> Life: Willing Obedience
<u>2) 5:1-5:18 The Invalid</u>	<u>2) 5:25-47 The Resurrection</u>

Resurr.: Healing	Physical	Resurrection: Unwilling Obed.
---------------------	----------	----------------------------------

Ep. 2, Nar. 1. The Nobleman and His Son

Jn. 4:45-50.

There was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus had come out of Judaea into Galilee, he went to him, and begged him that he would come down, and heal his son, for he was at the point of death. Then Jesus said to him, "Unless you see signs and wonders, you will not believe." The nobleman said to him, "Sir, come down before my child dies." Jesus said to him, "Go your way; your son lives." And the man believed the word that Jesus had spoken to him, and he went his way.

Calvinist Version. Then Jesus said to him, "Even if you see signs and wonders you can't believe." But the Father altered the man's nature so he would be willing, and he believed the word that Jesus had spoken to him.

The nobleman's son couldn't come to Jesus, so the nobleman begged Jesus to come and heal him. The nobleman was a man of high social status, wealth, and influence; but Jesus treated him somewhat disdainfully to help him deal with his personal obstacles to faith. The man could only repeat his plea for help out of love for his son. He was willing to face any embarrassment before the onlookers. He humbled himself, and is only called "the man," vs. 50, and "the father," vs. 53, instead of "the nobleman" vs. 46, after this.

Jesus told him, "Go your way. Your son lives," (vs. 50). The man had no choice but to go, because Jesus commanded it. But he made his own choice to believe. Jesus didn't alter the nobleman's desires or will to cause him to believe. He didn't alter the nobleman at all before he believed; all his healing was performed on his son. The nobleman didn't even get to see his son healed before he believed. But he "believed the

word that Jesus had spoken to him, and he went his way” (vs. 50).

Jesus does everything his Father does. As the Father sent his Word into the world to heal it from afar, so the Son sent his word from afar to heal the man’s son. But the main character in the narrative is not the nobleman’s son who was healed physically by the power of the Word of God, but the nobleman himself who was healed spiritually by faith, and whose whole family came to faith also.

Jn. 4:51-5:1.

And as he was now going down, his servants met him, and told him, saying, “Your son lives.” Then he enquired of them the hour when he began to amend. And they said to him, “Yesterday at the seventh hour the fever left him.” So the father knew that it was at the same hour, in the which Jesus said to him, “Your son lives.” And he believed, and his whole house. This is again the second miracle that Jesus did, when he was come out of Judaea into Galilee. After this there was a feast of the Jews; and Jesus went up to Jerusalem.

The son was healed at about 1:00 pm, “the seventh hour” (vs. 52) after dawn. We don’t know for sure where Cana was, but Nazareth is about 20 miles from Capernaum, so it might have been about a 7 hour walk. Perhaps it was after dusk when the servants coming from Capernaum met him coming back there, and that’s why they said the fever broke “yesterday,” (vs. 52) since each Jewish day begins at evening.

Jesus had probably already moved his family to Capernaum back in John 2, because Joseph had probably already died. “After this [the wedding in Cana] he went down to Capernaum, he, and his mother, and his brethren, and his disciples. And they continued there not many days [before going up to the Passover]. And the Jews’ Passover was at hand, and Jesus went up to Jerusalem,” Jn. 2:12-13. So it was probably a blessing to Jesus’ family to have the

nobleman's family as friends in Capernaum. "He [the nobleman] believed, and his whole house," Jn. 4:53.

Jesus had made this trip from Judea to Galilee when "the Pharisees had heard that Jesus made and baptized more disciples than John" (Jn. 4:1). This miracle was only the "second miracle [in Galilee] that Jesus did, when he was come out of Judaea into Galilee" (vs. 54), the first one having been the private miracle at the wedding in Cana. Jesus must have returned to his Judean ministry after this, because he didn't start his Galilean ministry until "when Jesus had heard that John was cast into prison, he departed into Galilee" (Mt. 4:12). When Matthew says "And leaving Nazareth, he came and dwelt in Capernaum" in Matthew 4:13, he may have been summarizing the move Jesus had already made to Capernaum back in John 2.

The next chapter in John, chapter 5, which takes place in Jerusalem, begins the rejection of Jesus' ministry. So Mt. 4:12-11:2; Mk. 1:14-2:23; and Lu. 4:14-6:1 probably all took place between the end of John 4 and the beginning of John 5. The "feast of the Jews" that Jesus "went up to" in 5:1, may have been the feast of Purim, thirty days before the feast of Pentecost in John 6.

Ep. 2, Nar. 2. The Invalid at the Pool

Jn. 5:2-9.

Now there is at Jerusalem ... a pool ... having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. ... And a certain man was there, which had an infirmity thirty eight years. When Jesus saw him lying, and knew that he had been now a long time in that condition, he said to him, "Are you willing to be made whole?" The impotent man answered him, "Sir, I have no man, when the water is troubled, to put me into the pool." ... Jesus said to him, "Rise, take up your bed, and walk." And immediately the man was made whole, and took up his bed, and walked, and the same day was the sabbath.

Calvinist Version. In these five porches lay a great multitude of totally depraved people. Jesus sovereignly chose one, and made him willing to believe. And immediately the man believed.

The man lying near the pool was so weak he couldn't even get into the pool. He couldn't come to Jesus, but Jesus came to him. Likewise, men can't come to God, but he sent the Savior to us. Calvinism is right that unregenerate men are spiritually weak and impotent.

Jesus did sovereignly choose a man to heal; but physically, not spiritually. Jesus asked, "Are you willing to be made whole?" The man's answer was ambivalent. Jesus didn't change the man's will, as Calvinism teaches he does. He healed the man physically, without his consent, but couldn't heal him spiritually, because the man wasn't willing.

There are things God can't do. He can't sin, or lie, or do anything that is logically contradictory. And he can't directly or indirectly cause a man to genuinely decide anything, because what is caused by another is not decided by oneself.

Jn. 5:10-11.

The Jews therefore said to him that was cured, "It is the sabbath day. It is not lawful for you to carry your bed." He answered them, "He that made me whole, the same said to me, 'Take up your bed, and walk.'" Then they asked him, "What man is that which said to you, 'Take up your bed and walk?'" And he that was healed didn't know who it was, for Jesus had conveyed himself away, a multitude being in that place.

The rabbis were so focused on the man's apparent violation of the sabbath, they couldn't rejoice he'd been healed from a long illness. When they confronted the healed invalid about carrying his bed on the sabbath, he said the man who healed him made him do it. He's right. Jesus hadn't said, "If you wouldn't mind, I'd prefer you take up your bed and

walk.” The man had no choice. By his command, Jesus compelled a man desirous of community approval to face punishment by carrying his bed around on the sabbath; but he couldn’t compel him to believe. The man hadn’t focused his gratitude on his benefactor, and Jesus had slipped into the crowd before he thought to get his name.

Jn. 5:14-15.

Afterwards Jesus found him in the temple, and said to him, “Behold, you are made whole. Sin no more, lest a worse thing come to you. The man departed, and told the Jews that it was Jesus, which had made him whole.

Jesus came to the man a second time and warned him to “sin no more” (vs. 14), implying that, although most sicknesses aren’t due to sin, this man’s had been. He may have often longed to get back to that sin during the years he lay disabled. Jesus warned him that something worse than thirty-eight years of disability could happen to him. But there’s no record of the man discussing the issue with Jesus, or asking for help or advice. He was focused on getting back to the Pharisees as quickly as possible to turn Jesus in to improve his own standing with them.

He was very conscious of community opinion. Maybe he had been envying others who were respected and functioning freely in society during the years he was disabled. Whereas the nobleman, a man of status and influence, humbled himself after he met Jesus; the disabled man, sought to exalt himself in society after he met Jesus, and he was willing to throw his benefactor under the bus to do so.

Jn. 5:16.

And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

The rabbis then, like today, claim God gave Moses an 'oral law' at Sinai along with the written Torah, which they recorded in the Talmud around 300 AD. The oral law forbids medical attention, like setting a broken bone, on the sabbath day, except in life threatening situations. It's not biblical to say Israel rejected the Messiah because Jesus offered a spiritual kingdom, while they were expecting a physical kingdom. Jesus offered a physical kingdom just like they were expecting. The Bible says Israel rejected Jesus because Jesus rejected their 'oral law,' especially regarding the sabbath (Mt. 12:1-14, Mk. 2:23-3:6, Lk. 6:1-11). They also rejected him because he claimed to be God.

Ep. 2, Disc. 1. The Father and the Son

Verse 17 begins the first discourse which is about the Father and the Son.

Jn. 5:17-18.

Jesus answered them, "My Father works until now, and I work." Therefore the Jews sought the more to kill him, because he had not only broken the sabbath, but also said that God was his Father, making himself equal with God.

Jesus claimed his Father had chosen to work six days and then rest one at the time of creation; and therefore Jesus had the authority to work the seventh if he wanted. After all, we know from the prologue, he was the one doing the work at creation. "All things were made by him," Jn. 1:3. The Jews rightly interpreted his statement to mean he was claiming equality with God, and that's the claim Jesus went on to expound on in the rest of the chapter.

The issue of the divinity of Jesus is important, because according to John, one must believe he's both Messiah and the Son of God to be saved. "These are written so [by them] you can believe that Jesus is the Messiah, the Son of God;

and so that [by] believing, you can have life through his name," Jn. 20:31.

And you can't say "I believe he's the Son of God; I just don't believe he's God." We became sons of God when God gave us his nature through his indwelling Spirit when we believed and were joined to Messiah. "You are all the children of God by faith in Messiah Jesus, for ... you ... have been baptized [immersed, joined] into Messiah," Gal. 3:26-27. But we didn't come into being by that, and it didn't make us worthy of worship.

And you can't say, "I believe he's very special, the greatest being next to God, but not God." John said his "shoe's latchet [we are] not worthy to unloose" (Jn. 1:27). If I'm a personal valet, I untie my master's shoes because of the position and role I take on, not because I'm inherently unworthy to be in the master's position. But even if Jesus was an angel, as the Jehovah's Witnesses teach, we aren't unworthy to untie angels' shoes either. "I fell down to worship before the feet of the angel which showed me these things. Then he said to me, "See that you don't do it, for I am your fellowservant, ... and of them which keep the sayings of this book: worship God," Rev. 22:8-9.

And you can't say he's the Son because he came into being by God giving birth to him, because everything reproduces "after his kind" (Gen. 1:11, 21, 24, 25), and there is only "one God" (1 Tim. 2:5).

The only option left is that Jesus is the Son of God because he's part of God. "The Father, the Word, and the Holy Ghost, and these three are one," 1 Jn. 5:7. He's the part of God that functions as a Son does to a Father, hearing, obeying, being sent by, etc. "The gospel of God" is concerning his Son Jesus Messiah our Lord, which was

made of the seed of David according to the flesh,” Rom. 1:1-3. He already was the Son before he was made flesh at Jesus birth. “The Son of God is come, ... and we are in him that is true, even [by being] in his Son Jesus Messiah. This is the true God, and eternal life. Little children, keep yourselves from idols,” 1 Jn. 5:20-21.

So why doesn't the Bible just come out and clearly say “Jesus is God?” Because technically, Jesus is part of God, not all of God. It's true that my body is Wayne, but it's not all there is of Wayne. If you're going to refer to just one part of a man as the whole man, the world may say, “We need to hire some more bodies,” but the Bible says, “We were in all in the ship two hundred sixty and sixteen souls,” Acts 27:37. Or the Bible will refer to the Father as God, because the Father is primary in the godhead as the soul is primary in man.

This issue is also of special importance to the Jewish people. The deity of Jesus is one of the greatest obstacles to their faith in Messiah, because the rabbis hide the Torah's teaching about the Angel of the LORD. Jewish people today think Christians worship three Gods.

But the nature of God, as three-in-one, is in the first three verses of the Bible. “In the beginning God [the Father] [Elohim, “im” indicating plural in Hebrew] created the heaven and the earth, ... and the Spirit of God [the Spirit] moved on the face of the waters, and God [the Son, the Word] said, “Let there be light: and there was light,” Gen. 1:1-3. God, the Father, is transcendent and can't be seen or heard, so the Targum Neofiti translates Genesis 1:1 as “From the beginning the Son of the Lord perfected the heaven and the earth.”

The Shema recited in synagogue services says, “Hear, O Israel! The Lord our God is one [echad] Lord,” Deut. 6:4. But the Hebrew word for “one” there, is “echad,” which can indicate a plural unity, as in “a man ... will cleave to his wife, and they will be one [echad] flesh” (Gen. 2:24). Man was created in the image of God. So it’s not surprising man was created as soul, body, and spirit, as God is Father, Son, and Spirit. My spirit is Wayne, and my body is Wayne; there are not three Waynes. However, whereas my body is dead if my spirit is in a different place, each part of God is self-sufficient as well as interdependent. And whereas man can’t become God, God can become man; as God the Son did. “The Word was made flesh, and dwelt among us,” Jn. 1:14.

Jn. 5:19-20.

Then answered Jesus and said to them, “Truly, truly, I say to you, the Son can do nothing of himself, but what he sees the Father do. For whatever things he does, these also the Son does likewise. For the Father loves the Son, and shows him all things that he himself does. And he will show him greater works than these, that you may marvel.

If Jesus was guilty of violating the sabbath, then so was the Father. The Jewish leaders accepted the healed man’s defense that Jesus made him carry his bed on the sabbath, but they didn’t accept Jesus’ defense that the Father made him heal the man on the sabbath.

The revelations in this passage about the relationship between the Father and Son are probably some of the most important of all time. The Son is limited to doing only what the Father does, “the Son can do nothing of himself, but [only] what he sees the Father do.” But the Son also does everything the Father does, “for the Father loves the Son, and shows him all things that he himself does.” A being who does only and also everything God does, is ... well, God.

And Jesus said his Father in heaven would do even greater works through him on earth for their sakes, “that you may marvel” (vs. 20). One of which will be his resurrection of Lazarus in chapter 11.

Jn. 5:21-23.

For as the Father raises up the dead, and quickens them, even so the Son quickens whom he will. For the Father judges no man, but has committed all judgment to the Son, so that all men would honor the Son, even as they honor the Father. He that honors not the Son, honors not the Father which has sent him.

The Son “quickens whom he will” (vs. 21), but only in the physical realm, “as the Father raises up the dead” (vs. 21), at the physical resurrection. Jesus demonstrated his ability to quicken “whom he will” by picking the lame man out of all the others at the pool and healing him physically. But he didn’t have the ability to make him choose to believe, and so the man reported Jesus to the authorities.

The Father gave Jesus the works of: 1) resurrecting the dead, and 2) executing judgment, so men would honor the Son equally with the Father. Jesus gives “life and ... light” (Jn. 1:4). Giving men knowledge of the truth (light), also makes them accountable for “judgment ... according to truth” (Rom. 2:2).

Since the Father wants men to honor the Son equally to himself, and sent the Son as his messenger and witness, then failing to honor the Son is failing to honor the Father, and that will result in judgment. There’s only one way to avoid judgment.

Jn. 5:24.

He that hears my word, and believes on him that sent me, has everlasting life, and will not come into condemnation, but is passed from death to life.

Calvinist Version. He that has everlasting life, will believe on him that sent me.

This chapter talks about hearing and believing; the next chapter will talk about seeing and believing. “Every one which sees the Son and believes on him [has] everlasting life,” Jn. 6:40. In regards to physical life, God “quicken[s] whom he will” (vs. 21), but in regards to spiritual life “he that hears my word, and believes on him that sent me has everlasting life” (vs. 24). Jesus didn’t compel the nobleman to believe, but only helped him overcome his personal obstacles to faith, and provided the faith-enabling words, “Your son lives.” Likewise, “as though God did beseech you by us, we pray you in Messiah’s stead, be reconciled to God,” 2 Cor. 5:20. God can’t justly give someone life who hasn’t been justified by faith, and he can’t justly cause someone to believe.

Receiving spiritual life is the only way to escape condemnation after the resurrection. Faith results in justification “will not come into condemnation” and regeneration “is passed from death to life” (vs. 24). If you hear his words and believe now, before you die physically, you are “passed from [spiritual] death to [spiritual] life” (vs. 24), but there’s no chance of that happening when you hear his words after death.

Ep. 2, Nar. 2. The Resurrection

Verse 25 begins the second discourse about physical resurrection through Jesus’ word, either to blessing or judgment.

Jn. 5:25-27.

The hour is coming, and now is, when [all] the dead will hear the voice of the Son of God, and they that hear [both saved and unsaved] will live [physically]. For as the Father has life in himself, so has he

given to the Son to have life in himself, and has given him authority to execute judgment also, because he is the Son of man.

Calvinist Version. The hour is coming, and now is, when they that live will hear.

The “hour is coming” (vs. 25) in the future at the resurrection. And the hour “now is” (vs. 25) when Jesus will call Lazarus back to life in chapter 11. Since the Father gave Jesus “life in himself” (vs. 26), Jesus can give it to others. And since he’s both God and man, he’s perfectly suited to be the judge of all men.

Jn. 5:28-29.

Marvel not at this, for the hour is coming, in the which all that are in the graves will hear his voice, and will come forth; they that have done good, to the resurrection of life, and they that have done evil, to the resurrection of damnation.

Hearing doesn’t need to be “mixed with faith” (Heb. 4:2) for the resurrection, because that’s a physical event that Jesus can righteously force to happen with his word. At that time, “all that are in the graves will hear his voice, and will come forth” (vs. 28), both those who had believed before they died, and those who hadn’t. God’s word will be effectual for both, without fail and without faith, because it’s a physical resurrection.

God can compel matter, but not wills. Hearing can ‘cause’ physical resurrection, but it can only ‘enable’ faith. Jesus could only help remove obstacles to the faith of the nobleman by instruction (5:48), but couldn’t cause it; just like he will not be able to cause any of the dead he raises to believe, but only judge them. The very voice they were hearing and disputing against at that moment, is the one each will someday hear calling them (and us) either “to the resurrection of life” (vs. 29), or “to the resurrection of damnation” (vs. 29).

Before we die, faith determines whether or not we're justified. At the judgments after the resurrection, only deeds matter. The good deeds of believers determine the amount of rewards they will receive forever (1 Cor. 3:14-15); and the bad deeds of unbelievers will determine the amount of punishment they will receive. Believers will be resurrected a thousand years earlier than unbelievers, so they can enjoy the Messianic Kingdom. Unbelievers will be resurrected and judged for their evil works after the Messianic Kingdom.

Rev. 20:6-15. Blessed and holy is he that has part in the first resurrection. On such the second death has no power, but they will ... reign with [Messiah] a thousand years. And when the thousand years are expired, ... the dead, small and great, [stood] before God. And the books were opened, ... and the dead were judged out of those things which were written in the books, according to their works. ... This is the second death.

Jn. 5:30.

I can of my own self do nothing. As I hear, I judge, and my judgment is just, because I seek not my own will, but the will of the Father which has sent me.

No other man ever lived in perfect dependence and in perfect obedience to God at all times. This is how Jesus manifested "his glory, the glory of the only begotten of the Father," Jn. 1:14. This is how the apostles saw "the angels of God ascending and descending upon the Son of man," Jn. 1:51.

Jesus' judgment is perfect because he knows all things by what he hears from the Father through the Spirit. "The spirit of the Lord will rest upon him, ... and he will not judge after the sight of his eyes, neither reprove after the hearing of his ears, but with righteousness he will judge," Is. 11:2-4.

Jn. 5:31-32.

If I bear witness of myself [apart from the Father's witness], my witness is not true. There is another [the Father] that bears witness of me; and I know that the witness which he witnesses of me is true.

Since Jesus "can of [his] own self do nothing" (vs. 30), and only says what he hears from the Father, he can't bear witness of himself, apart from the Father's witness of him.

Verse 31 begins to explain why some people, like the nobleman believe, and especially why some, like the lame man, don't believe. It talks about obstacles to faith, and why most people don't, not can't, believe.

What are witnesses for? To help you believe. "John [the Baptist] ... came for a witness, to bear witness of the Light, so that all men through him can believe," Jn. 1:6-7. God's method of working is through witnesses, for the sake of "all men," so they "may believe," not through secret, non-biblical covenants, so only some, must believe.

Jn. 5:33-35.

Witness 1: John the Baptist. You sent to John [Jn. 1:19-28], and he bore witness to the truth. But I don't receive testimony from man [John]; but these things I say, so that you may be saved. He was a burning and a shining light, and you were willing for a season to rejoice in his light.

Calvinist Version. These things I say, even though you can't be saved. John was a shining light, but you couldn't rejoice in his light.

Unlike the lame man, Jesus is not concerned about what men think of him, except as to how it affects their welfare. "I don't receive testimony from man," vs. 34. Nevertheless, Jesus references John the Baptist's testimony of him, "so that you may be saved" (vs. 34). Jesus didn't teach, as Calvin did, that men don't have the ability to believe and be saved.

The rabbis in Jerusalem had been “willing ... to rejoice in his [John the Baptist’s] light,” though only “for a season” (vs. 35), even while they were unregenerate. Likewise, Paul had been able to “delight in the law of God” (Rom. 7:22) during his years as a Pharisee, even while he was unregenerate, though he was couldn’t understand and obey it.

John the Baptist had witnessed to the rabbis when they had sent a delegation to examine him.

Jn. 1:19-30. And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, “Who are you?” And he confessed, ... “I am not the Messiah.” And they asked him, ... “Are you that prophet [like Moses, Deut. 18:15]?” And he answered, “No.” ... And they asked him, ... “Why do you baptize then, if you’re not that Messiah, nor Elijah, neither that prophet [like Moses]?” John answered them, saying, ... “There stands one among you, ... who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. ... After me comes a man which is preferred before me; for he was before me.”

Usually, the person coming earlier has greater honor, like parents have more honor than their children. But John the Baptist testified the one being revealed after him pre-existed before him. He also said he wasn’t worthy to unloose the shoe latchet of the one he was announcing. Now, the Bible teaches submission to authority, and especially godly kings like David are worthy of great respect, but no human is ‘unworthy’ to untie the shoe of another human. God is the only one whom we’re unworthy to even be in the presence of. So John testified that Jesus is God. And the Pharisees believed John to be a prophet, at least for awhile.

Jn. 5:36.

Witness 2: My Works. But I have greater witness than that of John, for the works which the Father has given me to finish, the same works that I do, bear witness of me, that the Father has sent me.

As the Pharisee Nicodemus had said, “Rabbi, we know that you are a teacher come from God, for no man can do these miracles that you do, unless God is with him,” Jn. 3:2. And as Jesus will later say, “If I had not done among them the works which no other man did, they would not have sin,” Jn. 15:23.

The rabbis never challenged the authenticity of a single miracle Jesus did, because they were too obviously authentic, unlike those of the so-called faith-healers today. So instead the rabbis claimed the source of his miracles was the power of Satan. “This fellow doesn’t cast out devils, but by Beelzebub, the prince of the devils,” Mt. 12:24. The Talmud collaborates this. “On Passover Eve they hung ... Jesus the Nazarene [on a tree] ... because he practiced sorcery [and] incited people to idol worship [i.e. he claimed divinity],” Sanhedrin 43a.

What made the rabbis think he “practiced sorcery” instead of doing miracles by the power of God? Because they had already rejected him for opposing the oral law, and for claiming to be the Son of God.

Talmud (Shabbat 147a). Nor may one reset a break in a bone [or a dislocated] hand or foot [on the Sabbath].

Matt. 12:9-14. They asked him, saying, “Is it lawful to heal on the sabbath days?” that they might accuse him. ... He said to the man, “Stretch forth your hand.” And he stretched it forth; and it was restored whole like the other. Then the Pharisees went out, and held a council against him, how they could destroy him.

Jesus was a threat to the careers they had built on their expertise in the oral law. Like the man who had been disabled, they put community approval above their desire to know God.

Jn. 5:37-38.

Witness 3: The Father. And the Father himself, which has sent me, has borne witness of me. You have neither heard his voice at any time, nor seen his shape. [It is evident] you don't have his word abiding in you; for whom he has sent, him you don't believe.

Calvinist Version. You don't have his word abiding in you; and therefore whom he has sent, him you can't believe.

"He that came down from heaven, even the Son of man which is in heaven" (Jn. 3:13) is the only one who has and still was hearing the Father's voice and seeing his shape. All other men need to rely on the word God spoke through his prophets and recorded in the scriptures. But the word God sent through prophecy is consistent with the living Word he sent from heaven. Therefore, if "you don't believe" (vs. 38) on the one "whom he has sent" (vs. 38) it's 100% proof you're unregenerate, and, "you don't have his word abiding in you" (vs. 38). To say "his word is not in" someone (1 Jn. 1:10), is synonymous with saying the person is unsaved and unregenerate. But if you're unregenerate, it's because "you don't believe" (vs. 38), not because "you can't believe." God sends witnesses "so that all men ... may believe" (Jn. 1:7). And once an unregenerate man believes, he is regenerated, and from then on his continuing belief is 100% proof he's regenerate.

Jn. 5:39.

Witness 4: The Scriptures. Search the scriptures, for in them you think you have eternal life; and they are they which testify of me.

Jesus was trying to help the rabbis believe. An intellectual consideration of the scriptures can result in faith. "Faith comes by hearing, and hearing by the word of God," Rom. 10:17.

Ps. 119:25, 50, 107, 114. Quicken [give life, 'chaim,' to] me according to your word. ... I trust in your word. ... Your word has quickened me. ... Quicken me, O Lord, according to your word. ... I hope in your word.

Jn. 5:40-42.

And you aren't willing to come to me, that you may have life. I receive not honor from men. But I know you, that you don't have the love of God in you.

Calvinist Version. And you can't believe on me, that you may have life.

Unlike Calvinists, Jesus only told people "you aren't willing to come to me," not "you can't believe." Jesus has no need to receive honor from men to validate who he is. Their lack of honor towards him doesn't harm him in any way, but it harms them to the ultimate degree, because their hatred of God's Son is evidence they don't love God.

Jn. 5:43.

I have come in my Father's name, and you don't receive me. If another will come in his own name, him you will receive.

Calvinist Version. I have come in my Father's name, and you can't receive me.

If he had come as a man, with a Ph.D., or even an associates degree, they would have found a place in their system for him. But since he came from God, Jesus said, "you don't receive me" (vs. 43), not "you can't receive me."

Jn. 5:44.

How can you believe, which receive honor one of another, and seek not the honor that comes from God only?

Calvinist Version. You can't believe, which receive honor one of another.

He didn't say "you can't believe," but rather, "how can you believe" if you care more about what men think about you than what God does?

Sproul (Calvinist). We believers must ask ourselves why we have come to faith while many of our friends have not. Did we exercise faith in

Christ because we are more intelligent than they are? ... Are we better or more virtuous than our friends?³⁹

Piper (Calvinist). I rarely meet Christians who want to take credit for their conversion. ... If I ask ... "Why did you believe ... when you heard the gospel, but your friends didn't," ... very few believers answer that question by saying: "Because I was wiser or smarter or more spiritual or better trained or more humble."⁴⁰

We all make decisions that differ from other people. One man wants the immediate pleasure of spending his money now; another forgoes immediate pleasure and saves his money for the future. And when we repeat choices over and over they become habits, and habits become character and a way of life.

But free will means, at any moment, the man who has been spending can decide to save, and visa versa. Free will enables us to make altruistic and sacrificial choices, even choosing suffering, and labor, to do what's right, or help others. "Moses, when he was come to years, ... [chose] rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season," Heb. 11:24-25. We can even choose what we think is worst for us if we want.

Sproul (Calvinist) says Adam's sin "remains a bona fide and impenetrable mystery to us."⁴¹ The Calvinist thinks God couldn't have created Adam with the desire to sin, because then God would be the source of sin; and yet thinks Adam couldn't have decided to sin without it being caused by his nature. (Of course the answer to the Calvinist dilemma is that free will is not under obligation to act according to one's nature.)

Sproul agrees with Jonathan Edwards (Calvinist) that "we must choose according to our strongest desires of the moment."⁴² This is identical to materialist scientists who say all our decisions are determined by the chain of atoms

affecting atoms all the way back to the origin of the universe.

But free choice is what makes a will different from matter. Every decision is a break in the chain of causation, where cause becomes only influence, and a small point of co-creation that God has shared with his creatures. Adam's sin isn't an impenetrable mystery. After considering available information, potential consequences, our desires, etc. we still have the ability to choose even contrary to our analysis and desires and perceived well-being.

Our natures influence us persistently, so that over time our general way of life will always match our natures. But we will always make some individual decisions that contradict our natures. And by "the gospel of Messiah [which] is the power of God to salvation to every one that believes" (Rom. 1:16), we need only one moment of faith to give us justification, new birth, and a transformed nature. God enables, but doesn't cause faith; he only tries to persuade. "As though God did beseech you by us, we pray you in Messiah's stead, be reconciled to God," 2 Cor. 5:20. During those moments when an unregenerate sinner hears, or reads, or thinks about the gospel, while being influenced by both his depraved nature and the enabling Holy Spirit, he has his truest free choice in life, of whether or not to come to faith.

If Adam and Eve had passed the test of not eating from the tree of the knowledge of good and evil, God would have let them eat from the tree of life, and thus confirmed them in holiness. Even the angels were confirmed in their holiness or unholiness after they made their decisions. But all men and angels are required to have one genuine test first; not something God determines for them.

Jesus chose an invalid out of the many sick people at the pool (vs. 6), and healed him physically (vs. 8-9), even though he was unwilling (vs. 6-8); but he couldn't heal him spiritually (vs. 14-15). The man rejected Jesus because he put acceptance by men above acceptance by God, and reported Jesus to the religious authorities (vs. 15).

The invalid wanted to be accepted in society. He wanted "honor from men," (vs. 41) so "how [could he] believe" (vs. 44)? He could have focused on his physical deliverance, and the God who healed him, to motivate himself to be able to endure the loss of social acceptance.

Jn. 5:45-46.

Do not think that I will accuse you to the Father. There is one that accuses you, even Moses, in whom you trust. For had you believed Moses, you would have believed me, for he wrote of me.

The rabbis condemned Jesus out of zeal for the sabbath and Moses, but there's no way they could have been more against Moses and God than to condemn the "Messiah, the chosen of God" (Lu. 23:35).

Moses had written about a being called the Angel of the Lord, who looked like an angel, and looked like a man, because angels look like men in the Bible, since only Cherubim and Seraphim have wings. The five books of Moses are filled from beginning to end with appearances of this being; walking, talking, eating, even wrestling with men.

But the rabbis didn't believe Moses, so in their translations, called targums, of the Bible into Aramaic, the common language of the people after the Babylonian captivity, they changed anthropomorphic words to "protect" the people.

See “Appendix 2. The Angel of the LORD” for more information.

The Talmud says, “The congregation reads a particular Torah portion every Shabbat. And during the week prior to each Shabbat, one is required to read the [Hebrew] Bible text of the weekly portion twice, and the translation [the rabbinically-approved Targum Onkelos] once,” Talmud, Berakhot 8a. The Targum Onkelos, possibly translated by someone named Onkelos, is a literal translation into Aramaic, but still has about 10,000 changes from the Hebrew text.

Drazin. There are 1,650 of these modifications, about sixteen percent of the total changes, ... [where] our targumist shuns anthropomorphisms. ... There are 188 places in the Pentateuch where he adds the term memra [meaning word or wisdom]. ... In Deuteronomy, for example, it is not God corporeally “fighting” (1:30, 3:22, 20:4), or “moving” (31:6), “demanding” (18:19), “charging” (11:1), “taking” (4:37), “helping” (2:7, 20:1, 23:15, 31:8, 31:23), or even making the world (33:27), but it is His memra that is doing so. ... He inserts yekara, “glory,” into twenty-one texts in the Pentateuch. Instead of God appearing, [his glory appears]. ... He places Shekhinah, “divine presence,” into his translation for the same purpose forty-nine times when the Bible asserts that God is “dwelling.” ... [He] inserts qadam, “before,” in front of “God,” 659 times ... to soften an anthropomorphic portrayal. Thus, for example, the words of the Israelites were not heard by God in Deuteronomy 1:34, which may suggest that a corporeal being with ears listened to the Israelites, but the words are heard “before the Lord.” ... Similarly, our translator spells the Hebrew Elohim, which is in the ... plural in Scripture, by replacing Elohim with the Tetragrammaton, the Hebrew four-letter noun for God, ... 204 times.⁴³

But how do we know what God is like apart from the Bible? We have to accept what the Bible says regardless any difficulties. If the Bible is of divine origin, there has to be difficulties and it has to be different than man’s philosophies. How can anyone intentionally hide scriptural difficulties from people, who might interpret them

differently than we do, but might also be right. Biblically, the majority is always wrong.

Rambam (Maimonides) wrote something he called the “13 Principles Of Faith” around 1150 AD. Principle 3 says God is not corporeal. His 13 Principles were made into the Yigdal which is sung at the beginning of the morning and end of the evening synagogue services today, except in mystical leaning Hasidic groups.

If neither God, nor any part or person of God can be corporeal, per Principle #3 that everyone is required to say every week, then Jesus couldn't be part of the Godhead. But John says, “Hereby you know the Spirit of God: Every spirit that confesses that Jesus Messiah is come in the flesh is of God; and every spirit that doesn't confess that Jesus Messiah is come in the flesh is not of God; and this is that spirit of antichrist” (1 Jn. 4:2-3).

If the rabbis had accepted Moses words the way they were written about the Angel of the Lord, with all their attendant difficulties, they would have been prepared to listen to Messiah as he spoke about his relation to the Father. But since they had already made their decisions about how to handle Moses words, it was possible, but unlikely, they would treat Jesus' words any differently.

Jn. 5:47.

But if you don't believe his writings, how will you believe my words?

Calvinist Version. But you can't believe his writings, and you can't believe my words.

The same author (God) who wrote the law of Moses through Moses, spoke the words of Jesus through Jesus. If a person doesn't have a heart for one, he can't have a heart for the other. The rabbis honor a Moses they created out of their

own imagination and traditions, but they don't honor or believe the Moses of the Bible.

For example, God through Moses commanded the Jewish people to "lay up these my words in your heart and in your soul, ... and ... teach them [to] your children, speaking of them when you sit ... and ... walk, [and] when you lie down and ... rise up. And YOU will WRITE THEM ON the door posts of your house" (Deut. 11:18-20), where they can be seen and read daily; so they can be learned and memorized and meditated on and talked about throughout the day.

But instead, the Talmud requires professional scribes, to write specific verses on little scrolls, to put in little boxes (mezuzahs), to nail to the doorposts, where no one can see or read them. Now, it makes sense not to write scriptures on door posts during times of persecution, but then mezuzahs should be avoided also. Scripture wall decals available from online vendors for the living room, kitchen, etc. are more in keeping with the intent of Deuteronomy 11:20 than mezuzahs are.

The rabbis require the scrolls in the mezuzahs to be written on particular types of skins, with particular kinds of ink, with letters of particular shapes, etc. The mezuzahs must be inspected every few years by paid, qualified inspectors, to make sure none of the ink of the letters has faded or chipped, because the mezuzahs are treated as magical amulets that provide protection only if correctly made and maintained.

The amazing thing, is that out of reverence for the physical letters of ink, the rabbis prohibit anyone from actually obeying Deuteronomy 11:20, because weathering etc. could damage writings on a door post. The reverence for the physical images of the words, prevents the reverence of and

obedience to the actual words of God. And religious, ritualistic Gentiles don't do any better, and usually much worse.

Mark 7:6-9. [Jesus] said to them, "Well has Isaiah prophesied of you, ... 'This people honors me with their lips, but their heart is far from me.' ... You reject the commandment of God [like Deut. 11:20], that you may keep your own tradition [like mezuzahs]."

Another example is that God commanded the high priest to bless the congregation by putting "my name on the children of Israel" (Num. 6:27) by saying, "Jehovah bless you, and keep you. Jehovah make his face shine upon you, and be gracious to you. Jehovah lift up his countenance upon you, and give you peace" (Num. 6:24-26). But the rabbis forbid his name to be spoken, so they forbid the high priest from obeying Numbers 6:24-27.

In John 5:44, Jesus had said, "How can you believe, which receive honor one of another, and seek not the honor that comes from God only?" Now in verse 47, he says, "If you don't believe his [Moses] writings, how will you believe my words?" He didn't say, "You can't believe," but "how will you believe?"

The people Jesus spoke to had already decided many times over whether or not to believe God and his prophets. Why are children, high schoolers, and college age students more open to believe the gospel than older unsaved people? Because most older people have already dealt with the issues several times over, and have already made choices about the gospel. It doesn't mean they can't change their minds, but they're less likely to.

And the religious authorities had already decided many times over they loved receiving honor from men (vs. 44). Jesus was doing to his accusers here, what he did to the

nobleman that came asking help for his son. He was trying to help them identify and remove their hindrances to faith.

Jn. 6, Episode 3. The Bread of Life

White (Calvinist). There is no meaningful non-Reformed exegesis of [John 6:37-45] available. As numerous as the attempts of Arminian exegetes to find some way around the testimony of these verses has been, not even a plausible solution has been offered that does not require the complete dismantling of the text, redefinition of words, or the insertion of utterly foreign concepts.⁴⁴

I mostly agree with White on this point. If I didn't, I probably wouldn't be writing this book. I haven't yet found another non-Reformed exposition of John 6 that seems adequate to me.

Actually, John 6 doesn't support Calvinism or Reformed theology when you pay attention to the details, because coming and believing aren't synonymous. Jesus message in John 6 isn't, "Go away. There's no hope for you;" but rather "Though you can't come to me directly, you can come by faith. And though you can't persevere to glorification directly, you can by coming to me indirectly by faith." Only this kind of message accomplishes John's joyful purpose in writing his gospel. "These are written so that [by them] you can believe, ... and so that [by] believing, you will have life," Jn. 20:31.

JOHN 6. THE BREAD OF LIFE	
Narratives	Discourses
1) <u>6:1-15 The Feeding of the 5000</u> Life: Provision for Life	1) <u>6:25-66 The Bread of Life</u> Life: Come by Faith
2) <u>6:16-21 The Disciples on Sea</u> Resurrection: Teleportation	2) _____ 6:67-71 <u>Perseverance</u> Resurr.: Predestination

John 5 recorded the rejection of Jesus' Judean ministry, and John 6 records the rejection of his Galilean ministry. John 5 showed that Jesus, the Son of God, does only and everything the Father does, including giving physical life to whomever he chooses. John 6 shows that Jesus, the Son of Man, provides eternal life to the world by his death as the Passover lamb, and the certainty of resurrection ensures the perseverance of the saints.

The author of the Gospel of John usually included unique material not already covered in the three synoptic gospels, but the account of the feeding of the five thousand is in all four gospels. This account is important for syncing the four chronologies, since it followed the national rejection of the Messiah in all four gospels.

REJECTION OF YESHUA IN THE FOUR GOSPELS			
	Rejection by Rulers	Rejection by People & Results	
Galilee	Blasph. against Spirit Mt. 12:14, 31 Mk. 3:6, 28 Lu. 6:11	Prophet No Honor Mt. 13 Mk. 6a Lu. 4	Feeding 5000 Mt. 14 Mk. 6b Lu. 9
		Feeding the 5000 Jn. 6	
Judea	Jn. 5; 7-10		

Ep. 3, Nar. 1. The Feeding of the 5000

Jn. 6:1-4.

After these things Jesus went over the sea of Galilee, which is the sea of Tiberias. And a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples. And the Passover, a feast of the Jews, was near.

Jesus spent this Passover in Galilee, instead of going up to Jerusalem, because the leaders in Jerusalem sought to kill him because he rejected their rabbinic sabbath regulations and claimed equality with God the Father, as we saw in chapter 5. At the next Passover, one year after this one, Jesus will be executed in Jerusalem.

Jn. 6:5-9.

When Jesus then lifted up his eyes, and saw a great company come to him, he said to Philip, "Where will we buy bread from so that these may eat?" And this he said to test him, for he himself knew what he would do. Philip answered him, "Two hundred pennies worth of bread is not sufficient for them, that every one of them may take a little." One of his disciples, Andrew, Simon Peter's brother, said to him, "There is a lad here, which has five barley loaves, and two small fishes; but what are they among so many?"

While sitting on the mountain with his disciples, Jesus looked up and saw "a great company come to him," Jn. 6:5. The concept of "coming" plays a key role in chapter 6, as it also did in chapter 5 (the nobleman came to Jesus, he wanted Jesus to come to his son because his son couldn't come to Jesus, but Jesus wouldn't and instead healed his son from afar through his word, the invalid couldn't come, but Jesus came to him, and healed him physically but couldn't heal him spiritually because he wasn't willing, "Are you willing to be made whole," Jn. 5:6, the Father healed the world by sending the Word from afar, the dead will all come out of the graves when Jesus calls them), so I've underlined some relevant words related to coming and going in the text. Jesus "himself knew what he would do" (vs. 6), because the Son of God knows all things.

Jn. 6:10-13.

And Jesus said, "Make the men sit down." Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set

down; and likewise of the fishes as much as they wanted. When they were filled, he said to his disciples, "Gather up the fragments that remain, so that nothing is lost." Therefore, they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten.

Calvinist Version. Jesus took the loaves, and distributed to the disciples, and the disciples to a few of them that were set down; as much as they wanted, but God had made very few of them to want any, so only those few were filled.

Elisha did a similar thing (2 Kings 4:42-44), but whereas he had one loaf per five men, Yeshua had one loaf per thousand men, not including the women and children.

Jesus not only multiplied the bread, but knew exactly how much each person would eat, so there would be exactly twelve baskets left over. (I heard this thought during a discussion at a house church in Lansdale.)

Jn. 6:14-15.

Then those men, when they had seen the miracle that Jesus did, said, "This is of a truth that prophet [like Moses, Deut. 18:18] that will come into the world.

This was the high point of Jesus' ministry in Galilee, but it wasn't high enough. The men recognized Jesus as Messiah, "that prophet [like Moses, Deut. 18:18] that would come into the world" (Jn 6:14), but not as the Son of God.

MUST BELIEVE JESUS IS BOTH MESSIAH & SON OF GOD		
	Messiah	Son of God
Requirement Jn. 20:31	Believe that Jesus is the Messiah, ...	the Son of God.
The Galileans Jn. 6:14	This is of a truth that prophet that would come into the world.	

Nathanael Jn. 1:49	... you are the King of Israel.	Rabbi, you are the Son of God,
Samaritans Jn. 4:42	This is indeed the Messiah, ...	the Savior of the world.
Peter Jn. 6:68-69	You are that Messiah, ...	the Son of the living God.

Jn. 6:14-15. When Jesus therefore perceived that they would come and take him by force to make him a king, he departed again into a mountain himself alone.

Jesus “perceived that they would come and take him by force” (vs. 15), because the Son of God knows all things. They obviously didn’t believe in a way that by, “believing you may have life through his name” (Jn. 20:31). They were apparently willing to risk their lives, by rebelling against Rome, to anoint him as King and Messiah, but they demonstrated they hadn’t received spiritual life, because they didn’t submit to Jesus’ authority. What kind of king do you make king by force instead of submitting to his rule?

Jesus had seen the “great company come to him” (vs. 5) on the mountain, and now he saw they planned to “come and take him by force to make him a king” (vs. 15), but they hadn’t ever come to him spiritually.

There was one group of men who were eating, not only the physical bread, but also the spiritual bread Jesus provided, by continuing to learn from him, but they were already believers. Jesus had asked Phillip how they could feed the crowd, “this he said to test him” (vs. 6). We know Phillip was already a believer because “Philip found Nathanael, and said to him, ‘We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph’” (Jn. 1:45).

Jesus also allowed Andrew to participate in the solution, “there is a lad here, which has five barley loaves and two

small fishes” (vs. 9). We know Andrew was already a believer, because “he first found his own brother Simon [Peter], and said to him, ‘We have found the Messiah. ... And he brought him to Jesus” (Jn. 1:41-42). And when the miracle was done, “they gathered ... and filled twelve baskets with the fragments” (vs. 13), one as a personal sign to each apostle.

Ep. 3, Nar. 2. The Disciples on the Sea

Jn. 6:16-21.

And when it was evening, his disciples went down to the sea, and entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus had not come to them. And the sea arose by reason of a great wind that blew. So when they had rowed about twenty-five or thirty furlongs, they saw Jesus walking on the sea, and drawing near to the ship; and they were afraid. But he said to them, It is I [literally, “I am,” “Εγώ εἰμι”]; be not afraid. Then they willingly received him into the ship, and immediately the ship was at the land where they went.

The disciples weren’t able to make progress crossing the sea, and “Jesus was not come to them,” Jn. 6:17. But he came to them, and miraculously brought them with him to their appointed destination. “Immediately the ship was at the land whither they went,” Jn. 6:21.

Likewise, Jesus came into the world to save us and bring us with him to our appointed destination of glorification, which we can’t attain ourselves. This additional private miracle and revelation of himself as the “I am” on the sea strengthened the faith of the twelve apostles, excepting Judas, to help them remain with Jesus the next day when most of his disciples abandoned him.

Jn. 6:22-24.

The day following, when the people which stood on the other side of the sea saw that there was no other boat there, except that one into

which his disciples had entered, and that Jesus didn't go with his disciples into the boat, but that his disciples went away alone; although there came other boats from Tiberias near to the place where they ate bread, after the Lord had given thanks; when the people therefore saw that Jesus was not there, nor his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

The people had come to Jesus on the mountain, and after he fed them they intended to come and take him by force to be a king, and now they "came to Capernaum seeking for Jesus" vs. 24. The disciples had gone to Capernaum by supernatural teleportation. The crowd hired shipping.

Ep. 2, Disc. 1. The Bread of Life

Jn. 6:25-26.

And when they had found him on the other side of the sea, they said to him, "Rabbi, when did you come here?" Jesus answered them and said, "Truly, truly, I say to you, you seek me, not because you saw the miracles, but because you ate of the loaves and were filled."

This conversation took place while "Passover ... was [still] nigh" (Jn. 6:4), one year before Jesus will die as the Passover lamb. The crowd had seen "the miracles" (vs. 26), the miracle of the loaves, and the miracle of the boats, but not their meaning or significance. They were more interested in whatever physical blessings he could provide them. The Talmud taught that other things like jewels fell along with the manna in the wilderness, and that Messiah would restore the manna at the time of the Messianic Kingdom.

Talmud, Yoma 75a. "Pounded it in mortars" ... teaches, that along with the manna, there fell for Israel, women's ornaments that are pounded with mortars. "And cooked it in pots" ... teaches that along with the manna, there fell for Israel, cooking spices." "And they brought to him more voluntary gifts every morning" (Exodus 36:3) ... teaches that along with the manna, there fell for Israel, precious stones and pearls.

Jn. 6:27.

Labor [work, ἐργάζεσθε] not for the food which perishes, but [labor] for that food which endures to everlasting life, which the Son of man will give to you; for him has God the Father sealed.

Calvinist Version. Labor not for the food which endures to everlasting life, because the Son of man only gives it to whomever he chooses.

The people had labored very hard to come to Jesus. Yesterday they came up to him on the mountain where there was no food, and stayed overnight there after the miraculous feeding, and today they had hired shipping and had come seeking him in Capernaum. But they were laboring for “the food which perishes” (vs. 27) instead of “that food which endures” (vs. 27). He himself lived by the principle, “My food is to do the will of him that sent me” (Jn. 4:34).

Mt. 4:3-4. The tempter ... said, “If you are the Son of God, command that these stones be made bread.” But he answered, ... “It is written, man shall not live by bread alone, but by every word that proceeds out of the mouth of God.” Deut. 8:3. He humbled you, and allowed you to hunger, and fed you with manna, ... so that he might make you know that man does not live by bread only, but by every word that proceeds out of the mouth of the Lord.

Jesus admonished them to stop laboring, and accept “the gift of God [which] is eternal life” (Rom. 6:23), “that food which endures to everlasting life, which the Son of man will give to you” (vs. 27). Jesus is the only one who can purchase that gift for them, “for him has God the Father sealed,” or authenticated, for this mission. But the listeners focused on the part about laboring.

Jn. 6:28-29.

Then they said to him, “What shall we do, that we might work [ἐργαζώμεθα] the works of God?” Jesus answered and said to them, “This is the work of God, that you believe on him whom he has sent.”

They asked what “works of God,” plural, they could do to please God. But we know “a man is justified by faith without

the deeds of the law,” Rom. 3:28. Jesus answered there’s only one ‘work,’ singular, they can do to please God, and it’s not a work, but an abandonment of one’s own works. It’s to “believe on him whom [God] has sent” (Jn. 6:29).

Their question was authentic, though it showed they were focused on justification by works. After Jesus gave his answer, they could have believed, but they chose not to. They didn’t like the answer that they needed justification by faith. All unbelievers dislike justification by faith, because it leaves no place for pride. “If Abraham were justified by works, he has whereof to boast, but ... Abraham believed God, and it was counted to him for righteousness,” Rom. 4:2-3. Why do some believe and some don’t? Because it requires humility to accept God’s charity, and most choose not to humble themselves.

They made their decision between verses 29 and 30. From now on, their questions will be manipulative and argumentative. They understood he said they needed to believe on him, and cleverly turned the topic back to getting physical bread.

Jn. 6:30-31.

They said therefore to him, “What sign do you show then, that we may see, and believe you? What work do you do? Our fathers ate manna in the desert, as it is written, ‘He gave them bread from heaven to eat.’”

The manna started shortly after the first Passover in Egypt, and ended the day after Passover, forty years later. “They ate of the old grain of the land on the day after the Passover, ... and the manna ceased on the day after they had eaten of the old grain of the land; neither had the children of Israel manna any more,” Josh. 5:11-12.

Since Messiah is a prophet like Moses, it makes sense he will do miracles like Moses. Moses gave several million people, not five thousand, bread; not once, but about 12,500 times; daily, except on sabbaths, for forty years.

Midrash Rabbah, Kohelet, Parashah 1:9. Just as the first redeemer brought down the manna, as it says "Behold! I am going to rain down for you bread from heaven..." (Exodus 16:4) so too the last redeemer will bring down manna, as it says "May there be an abundance of grain in the land..." (Psalm 72:16).

The rabbis taught the manna was given due to the merit of Moses.

Talmud, Taanit 9a. The well was given to the Jewish people in the merit of Miriam; the pillar of cloud was in the merit of Aaron; and the manna in the merit of Moses.

Jn. 6:32-33.

Then Jesus said to them, "Truly, truly, I say to you, Moses didn't give you that bread from heaven, but my Father gives you the true bread from heaven. For the bread of God is he which comes down from heaven, and gives life to the world."

Calvinist Version. My Father gives some people, but not you, the true bread from heaven, which gives life to all kinds of people in the world.

The manna was "bread from heaven" (vs. 32), and "spiritual food" (1 Cor. 10:3), in the sense that its source was from God. "All our fathers ... were all baptized to Moses in the cloud and in the sea, and did all eat the same spiritual food," 1 Cor. 10:1-3. "He ... rained down manna on them to eat, and [gave] them of the grain of heaven. Man did eat angels' food; he sent them food to the full," Ps. 78:23-25. But it was still physical food. "The people ... ground it in mills, or beat it in a mortar, and baked it in pans," Num. 11:8. And if "left ... until the morning, ... it bred worms, and stank," Ex. 16:20.

In contrast to the manna, Jesus is the “true bread from heaven, ... the bread of God” (vs. 32-33). John uses the word ‘true’ several times in a manner similar to its use in Greek philosophy. For example, he talks about “the true light,” Jn. 1:9; “the true bread,” Jn. 6:32; “the true vine,” Jn. 15:1. This may be similar to Plato and Philo’s concept that physical things are copies of spiritual realities.

Dodd. I do not suggest that the evangelist had direct acquaintance with the Platonic doctrine of Ideas; but there is ample evidence that in thoughtful religious circles at the time, ... that doctrine had entered into the texture of thought. ... His φῶς ἀληθινόν [true light] is the archetypal light, αὐτὸ τὸ φῶς, of which every visible light in this world is a μίμημα or symbol; his ἄρτος ἀληθινός [true bread] the reality which lies within and behind every visible and tangible loaf; ... and his ἄμπελος ἀληθινός [true vine] is that which makes a vine a vine, at once its inner essence, and the transcendental real existence which abides while all concrete vines grow and decay.⁴⁵

But if there are some similarities between John’s gospel and Greek philosophy, there are more differences. Biblically, matter is not evil, because God created Adam as both a spiritual and physical being, and because “the Word became flesh,” Jn. 1:14, and will henceforth always remain flesh, albeit immortal and glorified (brightly shining). “A spirit doesn’t have flesh and bones, as you see I have,” Luke 24:39. Matter is not unimportant, because God resurrected Messiah’s body and will resurrect ours. Your body isn’t replaced at resurrection, it’s resurrected. Spirits don’t get resurrected, because they continue to function in heaven or hell after death.

In John’s writings, the realm above is one of God, spirit, truth, light, glory, life, love, and eternity. We don’t need more Greek philosophy to understand John than what John provides. So, the bread from heaven is he who provides this spiritual, eternal life from God to the world. And that eternal life in turn gives knowledge of God and truth (“the

life was the light of men" Jn. 1:4), and lasts forever; in contrast to physical life maintained by the manna.

At this point the people must have begun to notice some potentially unusual phrases. Psalm 78:24-25 says God gave "them of the food of heaven, ... angels' food." It doesn't say "the bread of God" (vs. 33). And Jesus said the bread of God is "he which comes down from heaven" (vs. 33), though bread is also masculine in Greek and Hebrew, so it's still ambiguous. And he said, "gives life to the world" (vs. 33), not just to the Jewish nation.

In the natural realm, bread doesn't give life to dead people, but only sustains the life of living people. But in regards to the bread from heaven, it does both, because "the world" (vs. 33) needs to receive spiritual life, which it doesn't have, before it can receive the sustenance of it.

Though the bodies of men who are physically dead do nothing, the spirits of men who are spiritually dead, do many things, even after they die physically. "In hell he lift up his eyes, being in torment, and saw Abraham afar off, ... and he cried, ... 'Father Abraham, have mercy on me,'" Lu. 16:23-24. "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still," Rev. 22:11. One thing spiritually dead men do, is to continue to eat only the doctrines of this world, though God has made provision so they can miraculously take a bite of the bread from heaven by faith, and forever after be sustained.

Jn. 6:34.

Then they said to him, "Lord, always give us this bread."

They said "always give us this bread," (vs. 34) because the kind of bread they ate yesterday on the mountain, has to be

eaten repeatedly to assuage hunger and sustain physical life.

Jn. 6:35.

And Jesus said to them, "I am the bread of life. He that comes to me will never hunger, and he that believes on me will never thirst."

Calvinist Version. He that believes on me will never thirst, but you can't.

"I am the bread of life," vs. 35. Now there's no more ambiguity about what he meant when he said "the bread of God is 'he' which comes down from heaven" (vs. 33). They focused on the physical bread instead of the bread of life himself standing there speaking to them.

Amazingly, Roman Catholicism repeats their error, not by focusing on physical bread instead of Jesus, but by believing the physical communion bread literally becomes Jesus. Though its appearance doesn't change, the bread supposedly stops being bread, and is replaced by Jesus, when the priest says the magic words ...

FOR THIS IS MY BODY. [Then] the priest kneels/genuflects to adore Our Lord. He then stands and elevates Our Lord for the faithful to venerate and adore, each saying silently to themselves with faith, piety and love - My Lord and my God! [to a piece of bread!] The priest places Our Lord on the corporal and kneels/genuflects, again, to adore Him."⁴⁶ "CANON I. If any one shall deny, that, in the sacrament of the most holy Eucharist, are verily, really, and substantially contained the body and blood, together with the soul and divinity, of our Lord Jesus Christ, and consequently the whole Christ; but shall say that He is only therein as in a sign, or in figure, or virtue; let him be anathema [damned forever]."⁴⁷

The entering procession at the beginning of the Catholic Church Mass includes a cross bearer and torch bearers, like on the night Jesus was arrested (Jn. 18:3; Mt. 27:32). The Mass has an altar, like God ordained for the Jewish temple, and like Gentile pagans sacrifice on. Each Mass is

supposed to be a true sacrifice of the actual body of Jesus, though bloodless, except for the cup of Jesus' actual blood that is also offered.

Inasmuch as, in this divine sacrifice which is performed in the mass, that same Christ is contained and immolated in a bloodless manner, who once offered Himself in a bloody manner on the altar of the cross; the holy synod teaches, that this sacrifice is truly propitiatory [pays for sins]."⁴⁸ Then the priest asks that the angels bear the body and blood to the altar in heaven (as per Jn. 20:17; Heb. 8:5; 9:23), "Most humbly we beseech Thee, Almighty God, command these offerings to be borne by the hands of Thy holy Angels to Thine altar on high, in the sight of Thy divine Majesty."⁴⁹ "It is in the liturgy, especially in the divine sacrifice of the Eucharist, that 'the work of our redemption is accomplished.'"⁵⁰

If that's not idolatry and paganism clothed in Christian terms, what is? A solemn and sobering truth to motivate Roman Catholics to seek alternative beliefs: "Idolaters ... will have their part in the lake which burns with fire and brimstone, which is the second death," Rev. 21:8.

To come to Jesus, not to bread, means to come to him for spiritual life, and everyone who does so, receives, and never lacks or hungers again for spiritual life. "Blessed are they which do hunger and thirst after righteousness [justification], for they will be filled," Mt. 5:6. They distributed the bread "and likewise of the fishes as much as they willed [ἡθελον]. When they were filled ...," vss. 11-12. "You seek me ... because you ate of the loaves and were filled," vs. 26. They were still asking for bread, because they hadn't eaten of this bread that fills forever.

They had never believed. "He that comes to me will never hunger; and he that believes on me will never thirst." The parallelism doesn't mean coming and believing are synonymous, but that both are necessary and chronologically simultaneous. They can't be synonymous, because he will later say coming is impossible apart from a

miracle, “no man can come to me” (vs. 44); but he never says, “no man can believe,” he only says “you ... don’t believe” (vs. 36).

Jesus will address their unbelief first in verse 36, and then their failure to come in verses 37-38.

Jn. 6:36.

But I said to you, that you also have seen me, and don’t believe.

Calvinist Version. But I said to you, that you also have seen me, and can’t believe.

Jesus had already said they don’t believe when they first arrived and he had greeted them with, “You seek me, not because you saw [the meaning of] the miracles” (vs. 26).

Since they didn’t believe after seeing the miracle the first time, what good would it do to repeat it? Jesus didn’t say their problem was a lack of predestination, but a lack of faith. “You also have seen me, and don’t believe,” not “can’t believe.” He pointed out their problem so they could correct it by believing.

Jn. 6:37-38.

All that the Father gives me will come to me, and him that comes to me I will in no wise cast out [perseverance to glorification]. For I came down from heaven, not to do my own will, but the will of him that sent me.

Calvinist Version. All that the Father gives me will believe on me.

Even though coming and believing are either both true or both false, Jesus is careful to say, all the Father gives will “come;” and not to say all the Father gives will “believe,” as Calvinists do.

The Father has given people to Jesus through predestination from the foundation of the world, but the present tense, in “gives me,” probably indicates he’s talking about a present action. In other words, it’s impossible to come to Jesus without a miracle from the Father, like it’s impossible to be born again without a miracle from the Father, and the Father gives these miracles to all that believe. “To them he gave authority to become the sons of God, even to them that believe on his name; which were born [not, ‘which believed’], not of ... the will of man, but of God,” Jn. 1:12-13.

Calvinists tell us Jesus was preaching Calvinism to the crowds, “You can’t believe on me. It’s hopeless. Go away. You don’t get to choose, the Father does.” But Jesus didn’t say they couldn’t believe.

Some Calvinists think Jesus spoke these words to encourage himself.

Sproul. If we could understand the import of this single verse of Scripture [vs. 37], all of the theological battles of the ages over election, divine sovereignty, and human responsibility would vanish.⁵¹

Pink. Ah! mark how the Son of God, here the lowly Servant of Jehovah, encourages Himself. He immediately adds, “All that the Father giveth me will come to me.”⁵²

Carson. All that the Father gives me will come to me. Jesus’ confidence in the success of his mission is frankly predestinarian.⁵³

Kruse. Lest it be thought he was surprised or disappointed by this response, Jesus added, All that the Father gives me will come to me.⁵⁴

But if Jesus were saying this to encourage himself, why not just think it? Or if he were saying it to encourage us when our gospel harvest seems small, why not save it for the dialogue with the apostles at the end of this chapter? He wasn’t saying it to scandalize and drive away the crowds,

because they didn't even notice he said it; they were scandalized by the later parts about his coming down from heaven, and their need to eat his flesh.

If only the ones the Father picks will believe, why tell the unbelieving crowds about that at all? He could have just told them to believe, and the ones the Father caused to believe, would believe.

Ryle (Calvinist). Let me entreat every reader of this paper to approach this doctrine of Election from the right end. ... Let him begin ... with simple repentance toward God, and faith toward our Lord Jesus Christ, and so work his way toward Election. Let him not waste his time by beginning with inquiries about his own Election. ... It is an old and quaint saying, but a very true one: "A man must first go to the little Grammar-school of Repentance and Faith, before he enters the great University of Election and Predestination."⁵⁵

Was Jesus breaking that old, quaint saying and bringing these unbelievers to the so-called "great University of Election" before they had ever been to the grammar school of faith?

Westminster Confession. 3. VIII (Calvinist). The doctrine of this high mystery of predestination is to be handled with special prudence and care, that men, attending the will of God revealed in his Word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election.

Was Jesus handling "the doctrine of this high mystery of predestination" with less prudence and care than the men who wrote the Westminster Confession by talking about it to men who weren't able to think they're believers by the evidence of their own good works?

Jesus said "all the Father gives me will come to me" (vs. 37) to help the crowds overcome the obstacles to their faith. The Jerusalem rabbis had difficulty accepting his claim to be the Son of God, so he dealt with their difficulties in Jerusalem in chapter 5. The Galilean crowds had difficulty

looking beyond the excitement and miracles, so he dealt with their difficulties in Capernaum in chapter 6. Of course, if faith were predestined, as Calvinism teaches, there's no need to help people with their obstacles to faith.

Jesus didn't explicitly say all who believe (requirement of faith) will come (receipt of coming), but that's the implication. By telling the crowd these things, he implied they could somehow do something about their situation. He didn't explicitly tell the unbelieving crowd, what we now know, that the link between believing and predestination is that believing puts us into Messiah, and God has intimately foreknown from eternity past every person in the eternal Son and predestined them to come join his Son in his glory at the resurrection. But he did tell them you can't come like you're trying to come, but God provides you one and only one way: you can believe, and if you believe, you will have eternal life.

No one can give himself new birth; "not of blood, nor of the will of the flesh, nor of the will of man" (Jn. 1:13). But God gives new birth "to them that believe on his name" (Jn. 1:12). Regeneration is a gift of God, and a righteous God can't give any spiritual gift to anyone until they've been justified by faith. But once the legal obstacles are removed God is free to pour every spiritual blessing upon us. "The love of God has been poured out abroad in our hearts by the Holy Ghost which is given to us, for ... Messiah died for the ungodly," Rom. 5:5-6.

No one can come to the light, because men's deeds are evil; "every one that does evil hates the light, neither comes to the light, lest his deeds would be reproved" (Jn. 3:20). But God provides forgiveness and cleansing so "he that believes on him is not condemned" (Jn. 3:18), and then we come to the light.

No one can come to the bread of life; “no man can come to me” (Jn. 6:44). But God provides union with the Son by faith; “he that eats my flesh ... dwells in me and I in him” (Jn. 6:56), and then God “forevermore give[s] us this bread” (Jn. 6:34). And then he can’t help but always follow Jesus, no matter what the difficulties. “Simon Peter answered him, ‘Lord, to whom will we go? You have the words of eternal life’” (Jn. 6:68).

No one knows or receives him (Jn. 1:10-11); but some receive him by faith (Jn. 1:12). No one can be born of God (Jn. 1:13); but some are born of God by faith (Jn. 1:12). No one has or can ascend up to heaven (Jn. 3:13), but some do ascend up to heaven by faith in the one from heaven who was lifted up on the cross (Jn. 3:14). No one can understand spiritual things (Jn. 3:6, 12); but some have become spiritual by faith (Jn. 3:14-15). No one can come to the light (Jn. 3:20); but some come to the light by faith (Jn. 1:29; 3:18, 21). No one receives his testimony (Jn. 3:32); but some receive his testimony by faith (Jn. 3:33, 36). And no one can come to Jesus (Jn. 6:44); but some come to Jesus by faith (Jn. 6:35-40, 47).

Although Jesus didn’t say, “All that the Father gives to me” (vs. 37) to encourage himself, as Calvinism teaches, or to discourage the crowd, God did know in advance his plan of salvation would be a success. If he foresaw it wouldn’t succeed, he would have chosen another plan. Which means God not only knows the future, but also alternative scenarios of the future. God had to predestine some things, but not everything, to accomplish his purposes. He made sure anyone who would have believed on Yeshua under any possible scenario, would also be born and hear the gospel so they would believe under the scenario he ultimately chose. It’s not as Sproul says, that God can only foreknow what he causes.

Sproul. Do you think that when God planned His way of salvation that He just threw some medication out there and hoped that some people would take advantage of it and be healed? Or did He know the effect that it was going to have, since He had sovereignly determined that there were people who were going to be healed by the medicine.⁵⁶

And since the Father is the giver, Jesus not only receives all who come, but keeps them forever, since he came to do the Father's will. "Gather up the fragments that remain, that nothing be lost," vs. 12.

Jn. 6:39-40.

And this is the Father's will which has sent me, that of all which he has given me [requirement of being given] I would lose nothing [receipt of resurrection and glorification], but would raise it up again at the last day [receipt of resurrection and glorification]. And this is the will of him that sent me, that every one which sees the Son, and believes [requirement of faith] on him, may have everlasting life [receipt of regeneration], and I will raise him up at the last day [receipt of resurrection and glorification].

Calvinist Version. And this is the Father's will which has sent me, that all which he has given me I will give faith. And this is the will of him that sent me, that every one which has everlasting life, will see the Son and believe on him.

In verse 39, the Father's giving is past tense, "has given." That might just be advancing the thought that those the Father "gives [present tense]" in verse 37, chronologically also receive eternal security in verse 39 after they've been given. But let's interpret it as referring to those who the Father gave to the Son from eternity past via predestination. We are predestined to perseverance to glorification, not faith. "All which he has given me I [will] lose nothing, but [will] raise it up again at the last day," vs. 39.

The Father's will is described in two parallel chains of causation.

vs. 39: “given” > “lose nothing” (glorification) + “raise up” (glorification)

vs. 40: “believes” > “everlasting life” (justification and regeneration) + “raise up” (glorification)

In the chain initiated by the Father’s giving, John is careful not to include “everlasting life,” but to skip directly from the Father’s giving to the certainty of future glorification. “Immediately the ship was at the land where they went,” vs. 21.

Sometimes eternal life is included in the chain of causation begun by the Father, as in “as many as were ordained to eternal life, believed” (Acts 13:48); but there eternal life refers to glorification. What is never put in the same chain as predestination is faith. It doesn’t say, and can’t say, “As many as were ordained to believe, believed.”

It would be equally true that all who are ordained to glorification believe, whether 1) union in Messiah through justification by faith results in God’s foreknowledge in Messiah to predestination to glorification, or whether 2) predestination is to faith; but the Bible doesn’t teach predestination to faith.

The ones who “see the Son, and believe on him” (vs. 40), are in contrast to the ones that currently, “have seen me and believe not” (vs. 36). In the chain initiated by human faith: “everyone which sees and believes,” John includes “everlasting life,” meaning justification and regeneration. But the ultimate result is the same, the certainty of future glorification, indicating John is describing the Father’s giving and a person’s believing as two parts of the same event.

The question is does the Father's giving result in faith, or does the person's faith result in the Father's giving? The Bible never says all the Father gives the Son will believe, and it doesn't directly say all that believe will be given by the Father either. But John's repeated offer of regeneration over and over to all who believe, implies believing will influence the Father's giving rather than the other way around.

If Jesus said "all that the Father gives" (vs. 37) to emphasize man's need to believe, when "you ... don't believe" (vs 36), that would indicate that whoever believes, will be miraculously enabled to come, as the Father's gift to the Son. But if Jesus said "all that the Father gives" (vs. 37) to explain why "you ... don't believe" (vs 36), that would indicate only those the Father gives will believe. But what would be the point of telling unbelievers they can't believe? It makes more sense he was telling unbelievers they need to believe, so the Father will give them to him, because it's impossible for them to come any other way.

Calvinists would say that using faith to solve the mystery of who the Father gives, would just be to replace it with the mystery of who believes. But that question was already answered at the end of chapter 5. People consider things like the testimonies of men, the scriptures, and honor from God versus honor from men; and with the enabling word of the gospel and the Holy Spirit to counteract the inability and natural tendencies of the flesh, they make a truly free decision.

Also, we know justification by faith results in and from union in Messiah, and there's nothing more logical than for God to predestine to the certainty of glorification all those he intimately foreknew in the beloved Son, that entered into him through justification by faith.

Also, the holy God is not free to give transgressors as gifts to his Son, but only those who have already been justified by faith in the Son's provision, even though chronologically, that justification would still be future to the time he gifted them to his Son by writing their names in the Lamb's book of life before the foundation of the world.

Both the Father's giving and the person's believing have the same end and goal, "I will raise him up at the last day" (vss. 39-40). The Father's giving provides eternal security through predestination to glorification; and believing provides justification and everlasting life that provides sanctification and perseverance and lasts forever unto glorification.

Spiritual life alone would be insufficient to undue the damage from sin and Satan. The very bodies we now have must be redeemed. Our bodies are as much a part of us as our spirits are; and we only get one. We won't receive 'new' replacement bodies. Jesus' tomb was empty. Our mortal bodies will be "changed" (1 Cor. 15:51). This is the purpose of predestination and the ultimate purpose of God and salvation. "Whom he did foreknow, he also did predestinate to be conformed to the [bodily] image of his Son, that he might be the firstborn among many brethren," Rom. 8:29. Until the completion of our salvation at the return of "the Savior, the Lord Jesus Messiah, who will change our vile body, that it may be fashioned like to his glorious body, according to the working whereby he is able even to subdue all things to himself" (Phil. 3:20-2), we can't ever attain perfect completeness. "Not as though I had already attained, either were already perfect, but I follow after, if that I may apprehend that for which also I am apprehended of Messiah Jesus," Phil. 3:12.

Jn. 6:41-42.

The Jews then murmured at him, because he said, "I am the bread which came down from heaven." And they said, "Is not this Jesus, the son of Joseph, whose father and mother we know? How is it then that he says, 'I came down from heaven?'"

The thing they focused on in all that Jesus said in verses 35-40, was "I came down from heaven" (vs. 38). They should have focused on their need for Jesus to "raise [them] up at the last day" (vs. 40).

John 2:12-13 seems to indicate Joseph had already died when Jesus moved his family to Capernaum, but Joseph could have visited there sometimes before he died, or they just knew about him through his family. Their question as to how he could be Joseph and Mary's son, and yet have come down from heaven, was a valid one, if it were asked in the right spirit at an appropriate opportunity.

But instead the people murmured here about the bread of life, like the majority murmured in the wilderness about the manna. "The people spoke against God and against Moses. ... Our soul loathes this light bread. And the Lord sent fiery serpents," Num. 21:5. "They believed not in God, and trusted not in his salvation [Yeshua], though he had ... given them of the grain of heaven," Ps. 78:22-24. Before this murmuring, the crowd was called "the people," in verse 24, but now that their attitude has become antagonistic, they are called "the Jews," in verses 41 and 52.

Calvinist Interpretations

The underlines are my own in the quotes below. Calvinists keep saying God causes faith, which John 6 never says. To say they overlook an important detail is an understatement. The drawing is to the Son, not to faith.

Carsen (Calvinist). He cannot "come to" the Lord, he cannot "believe"; only the Father can move him to this step. ... [When God] compels

belief, it is not by the savage constraint of a rapist. ... It is by an insight, a teaching, an illumination.⁵⁷

Demarest (Calvinist). Jesus addressed the question of why some did not believe in v. 65, where he said, “no one can come to me unless the Father has enabled him.” Those who come to Christ in faith do so because the Father has efficiently drawn them [to faith].⁵⁸

Dodd (Calvinist). Evidence for the claims of Jesus is convincing only to those who have the divine Word dwelling in them (v. 38), ... it is only those who are ... διδακτοί θεοῦ [taught of God] those whom God 'draws' to Christ and 'gives' to Him, who apprehend what it means that He descended from heaven. Here as in v. 40 to 'come to' Christ is the necessary condition for understanding what He is. ... He who 'sees' Christ has eternal life (vi. 40). ... Faith is the gift of God (cf. Ephes. ii. 8-9); no one can come to Christ, ἐὰν μὴ ᾗ δεδομένον αὐτῷ ἐκ τοῦ πατρὸς [unless it's given him from above]. The teaching is essentially the same as that of the saying in Matt. xi. 25 sq., Luke x. 21 sq.⁵⁹

Grudem (Calvinist). This secret, hidden work of God in our spirits does in fact come before we respond to God in saving faith. ... “No one can come to me unless the Father who sent me draws him” (Jn. 6: 44).⁶⁰

Klink (Calvinist). To come to Jesus is to believe in him. ... Rather than rejecting God, in a real way God had already rejected them. ... The statement plainly depicts the inability of a person to “come” (ἐλθεῖν) to Jesus “unless” (ἐὰν μὴ) the Father directly acts in an intervening manner, ... who enacts belief as part of his gift and will. ... What cannot be missed is the necessary connection between the teaching from the Father and the coming to Jesus. ... Referring back to what he said in vv. 37-39, 44, Jesus declares “no one is able to come to me” (οὐδεὶς δύναται ἐλθεῖν πρὸς με), that is, have faith in or believe in him, unless “it has been given to him” (ᾗ δεδομένον αὐτῷ). ... In a real way, this is the ultimate rebuke of Jesus to his interlocutors in this challenge dialogue. They lose not only because of their own lack of faith but also because the Father was, quite simply, against them from the start.⁶¹

Kostenberger (Calvinist). People can come to him only if the Father who sent Jesus draws them. Ultimately, therefore, salvation depends not on humans believing, but on the “drawing” action of the Father ... by which God moves a person to faith in Christ.⁶²

MacArthur (Calvinist). Comes and believes are parallel just as are hunger and thirst. Coming to Christ is believing in Him. ... “All that

the Father gives me will come to Me" (v. 37)—a clear statement of God's sovereignty in the selection of those who will be saved. ... God works through exercised faith (though even that faith is a gift). "Draws him" (v. 44)—Scripture clearly indicates that no "free will" exists in man's fallen, depraved nature; humans are unable to believe apart from God's empowerment."⁶³

Michaels (Calvinist). Those who come to him in faith (that is, "come to the Light") demonstrate by so doing that they are already "doers of the truth." ... They ... prove their works by their faith. ... God is at work in a person's life before that person "receives" Jesus, or "believes," or "comes to the Light." ... Not that the man was a sinner who "believed" and was consequently reborn. On the contrary, Jesus insists, "Neither this man sinned nor his parents." ... The purpose of the healing was "that the works of God might be revealed in him" (9:3)—that is, God was already at work in his life, and his eventual confession of faith (9: 38) would reveal that to be the case. He did not believe in order to be "born of God." He believed because he was "born of God."⁶⁴

Piper (Calvinist). "No one can come to me unless it is granted him (=is drawn) by the Father," is to explain why "there are some of you who do not believe." ... The point of Jesus in John 6:44 and 6:65 is that Judas's resistance to grace was not the ultimately decisive factor [but] that it was not "granted him" to come. He was not "drawn" by the Father. The decisive, irresistible gift of grace was not given.⁶⁵

Ryle (Calvinist). We learn ... man's natural helplessness and inability to repent or believe. Until the Father draws the heart of man by His grace, man will not believe. ... We are spiritually dead. ... These things, no doubt, are deep and mysterious.⁶⁶

Sproul (Calvinist). [Draw means] compel by irresistible superiority.⁶⁷

Steward (Calvinist). Jesus taught that man is plagued by a twofold inability. First, man cannot come to Him for life. He stated, "No man can come to Me, except the Father which has sent Me draw him" (6:44). ... Second, Jesus stated that unregenerate man is unable to believe in Him. ... In His discourse on the Bread of Life, He connected believing on Him with coming to Him (6:64, 65). ... Jesus stated that unregenerate man is unable to believe in Him. ... To come to Christ is to believe in Christ.⁶⁸

Tholuck (Calvinist). The condition is the coming to him ... under the presupposition of need; that this coming designates faith, is shown by v. 36, 40, 47. Why did they not believe? Because they were destitute of the inward sense of want, and came to him outwardly indeed, but

not inwardly. This inward sense of want is represented as the gift of the Father, (cf. Matt. xix. 11,) is more particularly described, v. 44, 45, and afterward especially in the prayer, ch. 17, is frequently made prominent.⁶⁹

Non-Calvinist Interpretations

(Non-Calvinist). The Father ... by an inward teaching and an attraction exercised on human individuals, brings them to the Son Himself. ... The gift of the Father is immediately united with the existence of faith in the one who comes to Christ (comp. Joh 6: 39-40 in their parallelism, and the relation of the latter to the former through the particle γάρ); the Father draws (Joh 6: 44), and the susceptible soul comes with faith by reason of the drawing influence. ... Coming and believing. These two terms are not exactly synonymous.⁷⁰

Flowers (Non-Calvinist). The Messianic secret ... is the temporary strategy Jesus employed to accomplish redemption on Calvary. ... Jesus knew that had they believed in Him before the right time then they would not have crucified Him. The reason Jesus's audience in John 6 walked away was ... Jesus, while "down from heaven," was judicially blinding Israel by means of riddles (Mark 4: 11), a spirit of stupor (Rom. 11: 8), and provoking language (Jn. 6: 60), while drawing to Himself a remnant of divinely-appointed messengers ... to take the gospel to the world so as to draw all to Himself after he was raised up. As Jesus explained, "And I, when I am lifted up from the earth, will draw all people to myself."⁷¹

Forster (Non-Calvinist). [Jesus was saying,] Go to God and let him teach you my meaning. If you do this then he will give you understanding and draw you to accept me.' This is one of Jesus' continuing themes throughout John 6 and 7, and it shows similarities to the topic we have already covered in Matthew 13. Those who come to Jesus will have the meaning explained to them; those who go to God will hear and learn from him. Those who are disinterested or enemies of Christ and the Father will simply be unable to understand.⁷²

Hunt (Non-Calvinist). We have seen that the Bible teaches that in God's foreknowledge He knew who would believe and [they] are those whom the Father has given to the Son. ... Calvinists read into Christ's words what isn't there. He actually said: 1. All that the Father giveth me [not all He draws] shall come to me; 2. and him that cometh to me [not everyone the Father draws] I will in no wise cast out. 3. And this is the Father's will...that of all which he giveth me [not all whom He draws] I should lose nothing. ... 4. Every one which seeth the Son, and believeth on him [not all who are drawn], may have everlasting

life. ... 5. No man can come to me, except the Father which has sent me draw him [all who come have been drawn—not all who are drawn come. ... Christ uses “coming to Him” for “believing on Him.” Schreiner and Ware write, “The ‘coming’ of John 6:37 is synonymous with ‘believing.’ ... [This] contradicts Unconditional Election and Irresistible Grace, for which “coming” must be without faith, as though a dead man were being carried. Yes, the Father draws men to Christ—but unless they truly believe in Him, they have not “come” all the way but have drawn back unto perdition. ... Those who “draw back” [Heb. 10:38-39] must have been drawn to some extent. Otherwise, to “draw back” would be meaningless. ... When Christ says He would draw “all men” to Himself (Jn. 12:32), the Calvinist [Arthur W. Pink, Exposition of the Gospel of John, p. 682] claims, “The ‘all’ plainly refers to all of God’s elect.” Plainly? Only if one is a Calvinist.⁷³

Jn. 6:43-44.

Jesus therefore answered and said to them, “Don’t murmur among yourselves. No man can come [receipt of coming] to me unless the Father which has sent me draw him [requirement of drawing]; and I will raise him up at the last day [resurrection and glorification].

Calvinist Version. No man can believe [receipt of faith] on me unless the Father which has sent me draw him [requirement of drawing].

Jesus didn’t say, “Don’t murmur. You can’t believe. Go away.” He said, “Don’t murmur. You can discuss this all day and it won’t help you come to me now or at the resurrection. You need a miracle to come now, like you’ll need a miracle to be resurrected.”

Remember, these unbelieving crowds did more to come to Jesus than almost anyone we know today. They followed him into the desert where there was no food, they climbed a mountain, they were ready to risk their lives in rebellion against Rome to crown him the Messiah, they spent the night there without conference facilities or tents or sleeping bags not knowing what had happened to him, and after all that they hired boats to seek him in Capernaum. Likewise, we can go to divinity schools, become ordained in some denomination, read all the religious books, and we are still

not one step closer to actually coming to him than these crowds were. But the smallest child that believes is ushered directly into eternal union with him, the Father, and all the saints.

We can't just choose Jesus by deciding to do so. You can't choose Jesus or true Christianity like you choose a course in college. Christianity 101. There, done! No. There is a "great gulf fixed" (Lu. 16:26), which no man can pass, between the natural and the spiritual, the lost and saved, the unregenerate and regenerate. People have to be miraculously drawn by the Father across that gap.

But even unregenerate men can choose to believe on the Son, and all who believe receive the certainty of eternal life forever through foreknowledge in the Son to predestination to glory. Isn't this the gospel that John the Evangelist loves: Whosoever will, and only whosoever will! Coming by faith is the only possible way to come. Then the Father will take care of the miraculous. "It's easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God," Mt. 19:24.

Jesus didn't say "no man can believe on me unless the Father ... draw him," as Calvinists say; but "no man can come to me unless the Father ... draw him" (vs. 44). An important detail. Men need to come to Jesus to have everlasting life (Jn. 5:40; 6:35), and be resurrected (Jn. 6:37, 44). But the nobleman's son and the lame man were too sick to come (Jn. 4:47; 5:7), the disciples were stalled on the sea (Jn. 6:18, Mk. 6:48), and the Galilean crowds tried to come without faith (vs. 26).

Jn. 6:45.

It is written in the prophets, 'And they will all be taught of God.' Every man therefore that has heard, and has learned of the Father

[requirement of learning], comes [receipt of coming] to me.

Calvinist Version. Every man therefore that has heard, and has learned [requirement of learning] of the Father, believes [receipt of faith] on me.

Jesus' quoted Isaiah's prophecy about how all Israel will be regenerate and be taught of God in the future Messianic Kingdom [Rom. 11:26]. "Your seed will inherit the Gentiles. ... The Holy One of Israel [will be] the God of the whole earth. ... All your [Israel's] children will be taught of the Lord," Is. 54:3, 5, 13. The Father will teach the regenerate then, as he does now, through the Holy Spirit. "The anointing which you have received of him abides in you, and you don't need that any man teach you," 1 Jn. 2:27.

So Jesus described their dilemma. Only those who are taught of God can come, yet only those who have already come are taught of God. How does one move from being an unregenerate that consistently lacks understanding and faith, to being a regenerate that consistently understands and believes? "He that received seed into the good ground is he that hears the word, and understands it, which also bears fruit," Mt. 13:23. At the point an unregenerate man believes he simultaneously understands.

The solution to their dilemma is in the next verse.

Jn. 6:46.

Not that any man has seen the Father, except he which is of God [the Son], he has seen the Father.

The Son is the only one who has seen the Father and has been taught of God. "As my Father has taught me, I speak," Jn. 8:28 (also 5:30, 12:49-50, 14:10). He that came down from heaven understands heavenly things and brings us up

with him to understand heavenly things when we believe on his having been lifted up on the cross.

Men don't come to the Son through the Father, but to the Father through the Son. "No man knows ... who the Father is, but the Son, and he to whom the Son will reveal him," Lu. 10:22. "I am the way, the truth, and the life. No man comes to the Father but by me," Jn. 14:6. And the way we come to the Son is by faith.

Jn. 6:47-48.

Truly, truly, I say to you, he that believes [requirement of faith] on me has everlasting life [receipt of regeneration]. I am that bread of life.

Calvinist Version. He that has everlasting life [requirement of regeneration] believes [receipt of faith] on me.

Here Jesus gives the answer to their problem of needing to be regenerate to be taught of God, while also needing to be taught of God to come and be born again. The answer is: "He that believes on me has everlasting life" (vs. 47), because that is something an unbeliever can do to obtain regeneration.

Faith solves the legal problem of sin and condemnation, that needs to be resolved before God can give us the gift of eternal life. Before that legal problem is solved, the Father isn't righteously free to draw us to Messiah.

Pink (Calvinist). If it be true that I am powerless to reverse the tendency of my nature, what then can I do? ... If I cannot come to Messiah except the Father 'draws' me, then my responsibility is to beg the Father to 'draw' me.⁷⁴

The unscriptural language of Calvinism, like in this quote from Pink, indicates the unscripturalness of its doctrine. The Bible never indicates men should beg the Father to draw them, and it wouldn't do any good anyway. Besides,

why beg the Father when he offers the gift openly and freely to me, to you, to all of us, now. “Truly, truly, I say to you, he that believes on me has everlasting life. I am that bread of life,” vs. 47-48.

Jn. 6:49-50.

Your fathers did eat manna in the wilderness and are dead. This is the bread which comes down from heaven, that a man may eat of [requirement of faith] and not die [receipt of regeneration and resurrection].

Calvinist Version. This is the bread which comes down from heaven, that a man who will not die [requirement of regeneration and resurrection] may eat of [receipt of faith].

Only a minority of those who left Egypt had spiritual life; but even they died physically, and will be resurrected to life later. Likewise, everyone who saw Yeshua and believed on him, received spiritual life; but even they died (fell asleep) physically, and will be resurrected to life later. So what's the difference in the two groups, and why did Jesus point out that all who ate the manna died physically?

Because the Bible never portrayed the manna as giving anything more than physical life. It never provided spiritual life or knowledge of God to those who ate it, even for a moment. And the whole generation who was under the sentence of physical death because they refused to enter the land (Deut. 1) died during the forty years they ate it; it didn't even extend their natural life.

But Jesus provides spiritual and physical life that lasts forever, even though the body may sleep temporarily. And the minority of people in the Exodus generation that did trust God for spiritual life will eventually be resurrected to life only because God will provide Jesus as the Passover lamb one year after John 6. “Whom God has set forth to be

a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past [like those of the Exodus generation],” Rom. 3:25.

Jn. 6:51.

I am the living bread which came down from heaven. If any man eat of this bread [requirement of faith], he will live for ever [receipt of regeneration and resurrection]. And the bread that I will give is my flesh, which I will give for the life of the world.

Calvinist Version. If any man live for ever [requirement of regeneration and resurrection], he shall eat of this bread [receipt of faith]. And the bread that I will give is my flesh, which I will give for the life of all kinds of people in the world.

Jesus has life in himself; so he can give physical life to whomever he chooses. “As the Father raises up the dead, and quickens them, even so the Son quickens whom he will; ... for as the Father has life in himself, so has he given to the Son to have life in himself,” Jn. 5:21, 28.

Likewise, he’s the living bread that has life in itself, so whoever partakes of it spiritually will also live, spiritually and physically. “I am the living bread. ... If any man eat of this bread, he will live for ever,” vs. 51. He gives the living bread by giving himself, specifically his body, not to us, but for us. “The bread that I will give [future tense] is my flesh, which I will give [future tense] for the life of the world” (vs. 51) when he dies as the true Passover sacrifice one year later. His listeners wouldn’t understand this clearly at this time, but he clearly started proclaiming his death and resurrection after Peter’s confession of faith in John 6:69, which took place in Caesarea Philippi, according to Mt. 16:13-22, Mk. 8:27-33, and Lu. 9:18-22.

Jn. 6:69. Simon Peter answered him, ... we believe and are sure that you are that Messiah, the Son of the living God.

Mt. 16:13-22. When Jesus came into the borders of Caesarea Philippi, he asked his disciples, ... "Whom do you say that I am?" And Simon Peter answered and said, "You are the Messiah, the Son of the living God. ... From that time forth Jesus began to show to his disciples, how that he must go to Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying, "Be it far from you, Lord: this shall not be to you [because he had never heard him teach this clearly before].

And Jesus began announcing this publicly.

Mk. 8:27-33. Jesus went out, and his disciples, into the towns of Caesarea Philippi, and by the way he asked his disciples, ... Whom do you say that I am? And Peter answered and said to him, "You are the Messiah." ... And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again. And he spoke that saying openly. And Peter took him, and began to rebuke him.

In hindsight, we know "my flesh which I will give," vs. 51, refers to his death. "This is my body, which is broken for you," 1 Cor. 11:24. Not that he gives his body during the Lord's Supper (as the Catholic Church erroneously teaches), but that the Jewish Passover observance and Lord's Supper observance both picture his giving his body in death.

Also, he gives his flesh for the life of "the world," i.e. all people. When he gave the bread to the crowds on the mountain, he gave it to all to eat "as much as they willed (θέλω)" (vs. 11). He didn't divide the crowd into two groups and only feed one group. Not that everyone in the world will eat the spiritual bread, but he provides it for "whoever will [θέλω]" (Rev. 22:17).

Jn. 6:52-53.

The Jews therefore strove among themselves, saying, "How can this man give us his flesh to eat?" Then Jesus said to them, "Truly, truly, I say to you, unless you eat [requirement of faith] the flesh of the Son of

man, and drink [requirement of faith] his blood, you have no life in you [no receipt of regeneration and resurrection].”

Calvinist Version. Unless you have life in you [requirement of regeneration and resurrection], you won't eat [receipt of faith] the flesh of the Son of man and drink [receipt of faith] his blood.

You can only eat his flesh as the Son of man, not as the Son of God. In verse 41 the Jews had “murmured” regarding Jesus’ coming down from heaven. Here, they became even more animated, and “strove among themselves” (vs. 52) regarding eating his flesh.

Jesus taught these things “while the Passover ... was near” (vs. 4), when the Jews annually eat the flesh of the Passover lamb. The blood, separated from the flesh by breaking the flesh in death, delivered the Israelites from death in Egypt. “The Lord will pass through to slay the Egyptians; and when he sees the blood on the lintel, and on the two side posts, the Lord will pass over the door, and will not allow the destroyer to come in into your houses to slay you,” Ex. 12:23.

Jesus’ death, that would occur the following Passover, provides forgiveness of sins and justification which delivers from spiritual and physical death. “Behold the Lamb of God, which takes away the sin of the world!” Jn. 1:29. “The life of the flesh is in the blood, and I have given it to you upon the altar to make an atonement for your souls,” Lev. 17:11. “He that believes on him is not condemned,” Jn. 3:18.

Is. 53:6-12. All we like sheep have gone astray, ... and the Lord has laid on him [Messiah] the iniquity of us all. ... He is brought as a lamb to the slaughter, ... yet it pleased the Lord to bruise him, ... when [he made] his soul an offering for sin. ... My righteous servant [will] justify many, for he will bear their iniquities. ... He has poured out his soul to death, ... and he bare the sin of many.

Jn. 6:54-55.

Whoever eats [requirement of faith] my flesh and drinks [requirement of faith] my blood, has eternal life [receipt of regeneration]; and I will raise him up at the last day [resurrection and glorification]. For my flesh is food indeed, and my blood is drink indeed.”

Calvinist Version. Whoever has eternal life [requirement of regeneration], eats [receipt of faith] my flesh and drinks [receipt of faith] my blood.

Eating Messiah’s flesh and drinking his blood are symbolic. Together they represent believing on him. One eats and drinks by believing.

We know eating and believing are synonymous, because both their chains of causation include eternal life. “Every one which sees the Son and believes on him [has] everlasting life, and I will raise him up at the last day,” vs. 40. “Whoever eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day,” vs. 54.

Whereas we know coming and believing aren’t synonymous, because the chains of causation on the predestination side in this chapter don’t include eternal life, but go straight to the certainty of resurrection. “All that the Father gives me will come to me, and ... of all which he has given me I [will] lose nothing, but [will] raise it up again at the last day,” vs. 39.

John did mention “coming” and “life” together in chapter 5, but not in a chain of causation. “You will not come to me so that you may have life. ... How can you believe, which ... seek not the honor that comes from God only? ... Had you believed Moses, you would have believed me, ... but if you don’t believe his writings, how will you believe my words?” Jn. 5:40-47. Per chapter 5, there are challenges to faith, like needing to forsake the praise of men, but believing is always possible.

Jn. 6:56-57.

He that eats [requirement of faith] my flesh, and drinks [requirement of faith] my blood, dwells in me and I in him [receipt of union in Messiah]. As the living Father has sent me, and I live by the Father, so he that eats [requirement of faith] me, even he will live [receipt of regeneration] by me.

Calvinist Version. He that dwells in me and I in him [requirement of union in Messiah] eats [receipt of faith] my flesh, and drinks [receipt of faith] my blood. As I live by the Father, so he that lives [requirement of regeneration] by me, even he will eat [receipt of faith] me.

We assimilate what we eat and it becomes part of our flesh and blood. The one who partakes in Jesus death by faith “dwells in me and I in him” (vs. 56). We enter into union with him at our Spirit (not water) baptism at justification, when, “by one Spirit we are all baptized into one body, ... and have been all made to drink into one Spirit” (1 Cor. 12:13). The point in his experience that we enter into union with him is at the point of his death. “As many of us as were baptized into Jesus Messiah were baptized into his death,” Rom. 6:3. The point in our experience when we enter into union with him is when we believe, being “justified by faith ... through our Lord Jesus Messiah” (Rom. 5:1).

This resolves the question as to whether believing results in coming, or coming results in believing. John has been very careful to avoid saying that God directly or indirectly causes anyone to believe. Faith is not part of the chain of predestination. But does believing influence the Father to draw us to come? By believing, we enter into union with Messiah. The Father, from eternity past, intimately knows the Son. “I live by the Father,” vs. 57. Therefore, the Father, from eternity past, also intimately knows everyone who ever enters into union with the Son. “As ... I live by the Father, so he that eats me, even he will live by me,” vs. 57.

The Father doesn't have to wait until a person believes and enters into union with the Son in that person's experience to know him. And it's unthinkable that someone who is part of and so precious to the Father and Son would not be protected through his foreknowledge, providence, and predestination to ensure nothing will prevent their hearing the gospel, or keep them from attaining a share in eternal glory with the Son. So, before the foundation of the world, the Father gave all those he knew would be joined to the Son to him by writing their names in "the Lamb's Book of Life" (Rev. 21:27).

Jn. 6:58-60.

This is that bread which came down from heaven. Not as your fathers did eat manna, and are dead. He that eats [requirement of faith] of this bread will live for ever [receipt of regeneration]. These things said he in the synagogue, as he taught in Capernaum.

Calvinist Version. He that lives for ever [receipt of regeneration] will eat [receipt of faith] of this bread.

These verses summarize and close this part of the dialogue. They repeat verses 49-50, "Your fathers did eat manna in the wilderness, and are dead. This is the bread which comes down from heaven, that a man may eat thereof, and not die."

At this point we learn Jesus had said these things while he taught in the synagogue. The crowds that had followed Jesus to Capernaum after the miracle of the loaves, and those who had been in general attendance in the synagogue that day, had been scandalized. "How is it ... he says, 'I came down from heaven?' ... How can this man give us his flesh to eat?" Jn. vss. 42, 52. Now the dialogue moves outside the synagogue, and continues with the many disciples that had been following Jesus up to this time.

Ep. 3, Nar. 2. The Perseverance of the Saints

Jn. 6:60-63.

Many therefore of his disciples, when they had heard this, said, "This is a hard saying. Who can hear it?" When Jesus knew in himself that his disciples murmured at it, he said to them, "Does this offend you? What if you will see the Son of man ascend up where he was before? It is the spirit that quickens, the flesh profits nothing. The words that I speak to you, they are spirit and they are life."

Jesus knew his disciples murmured, not because he overheard them, but being the Son, he knew their thoughts and words, "in himself" (vs. 61). The word for "offend," in verse 61, is "skandalidzei [σκανδαλίζει]," like our word "scandalize." Jesus knew he was scandalizing the majority of his disciples, but he didn't try to hold onto them by avoiding teaching that would offend them.

"What if you will see the Son of man ascend up where he was before?" vs. 62. Talk about teleportation! Like when Jesus teleported the disciples on the sea along with him to the desired destination. And the desired destination Jesus will take us to is our future glorification. "Them also which sleep in Jesus will God bring with him. ... For the Lord himself will descend from heaven with a shout, ... and with the trump of God, and the dead in Messiah will rise first, then we which are alive and remain will be caught up together with them in the clouds, to meet the Lord in the air, and so will we ever be with the Lord," 1 Thess. 4:14-17. "We will not all sleep, but we will all be changed, in a moment, in the twinkling of an eye, at the last trump, for the trumpet will sound, and the dead will be raised incorruptible, and we will be changed," 1 Cor. 15:51-52.

If his disciples had trouble believing Jesus came down from heaven, would it help them believe if they saw him ascend? No, because seeing something physically can't provide

spiritual understanding. The Exodus generation saw Egypt's army drowned in the sea, and was provided with manna for forty years yet the majority didn't believe. "Though [Jesus] had done so many miracles before them, yet they believed not on him," Jn. 12:37. "If they won't hear Moses and the prophets, neither will they be persuaded, though one rose from the dead," Lu. 16:31. And they weren't persuaded when Yeshua rose from the dead.

Their real problem was that "it's the spirit that quickens, the flesh profits nothing. The words that I speak to you, they are spirit, and they are life," vs. 63. Those disciples didn't have spiritual life. You have to be "taught of God" (vs. 45) to understand spiritual things. Those who are spiritual accept Jesus' words, while the world is scandalized. "They are of the world. Therefore they speak of the world, and the world hears them. We are of God. He that knows God hears us. He that is not of God doesn't hear us," 1 Jn. 4:5-6.

Jn. 6:64a.

But there are some of you that don't believe.

Calvinist Version. But there are some of you that can't believe.

Jesus had just said some of his disciples didn't have spiritual life or spiritual understanding. We know from chapter 3, the only way to have spiritual life and spiritual understanding is to be born again. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. ... You must be born again," Jn. 3:6-7. We also know from chapter 3, the only way to be born again is by faith. "How will you believe if I tell you of heavenly things? ... As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whoever believes in him will not perish, but have eternal life," Jn. 3:12-15.

So now Jesus says, “There are some of you that don’t believe” (vs. 64). He pointed out their need to believe, in order to be born of the Spirit, in order to be able to accept his teaching. He doesn’t say, “There are some of you that can’t believe,” as Calvin says.

Jn. 6:64b-65.

For Jesus knew from the beginning who they were that didn’t believe, and who would betray him. And he said, “Therefore I said to you, that no man can come to me, unless it was given to him of my Father.”

Calvinist Version. For Jesus knew from the beginning who they were that couldn’t believe. And he said, “No man can believe on me, unless it was given to him of my Father.

“From the beginning” (vs. 64b) probably means from the time each one began following him. Jesus always knew whether each person in his presence was a believer or not. He knew “who they were that didn’t believe [‘were not believing,’ present tense in Greek]” because they can still become believers after this, and probably some did. But “from the beginning” (vs. 64b) probably also means, Jesus knew from the beginning of time, who and when each person would believe, and who would never believe; just like he knew from the beginning of time, that Judas is the one who would betray him.

Judas had come to Jesus and remained with him physically, but had never come spiritually by being born again by faith. He probably agreed with many things Jesus taught, but he was missing the essence of his teaching. He behaved enough like the other apostles that even the night he betrayed Jesus, the other disciples still didn’t suspect he wasn’t with them at heart. “Jesus said to him, ‘What you do, do quickly.’ ... Some of them thought, because Judas had the [money] bag, that Jesus had said to him, ‘Buy those things

that we have need of for the feast;’ or, that he would give something to the poor,” Jn. 13:27-29.

Likewise, the world today is full of religious denominations and organizations that have very few members that have ever come to Jesus spiritually. You can’t just join a denomination, or choose Christianity as your religion to come to Jesus. You need the miracle of a new birth.

“Therefore I said to you, that no man can come to me, unless it was given to him of my Father,” vs. 65. Jesus hadn’t said it in exactly that way before, because this verse talks about the authorization the Father gives to men to come to the Son. But the result is the same as when he said, “all that the Father gives me will come to me” (vs. 37). “A man can receive nothing, unless it’s given to him from heaven,” Jn. 3:27. “To them he gave authority [authorization] to become the sons of God, even to them that believe on his name, which were born, not of ... the will of man [as in physical birth], but of God,” Jn. 1:12-13.

The Father only gives the authorization to come spiritually to Jesus to “them that believe” (Jn. 1:12). So when men tried to be his disciples without believing (vs. 64), he admonished them they would not succeed that way (vs. 65). The Calvinist interpretation is that Jesus was explaining why some men don’t believe. But Jesus wasn’t talking about people in the marketplace that showed no interest in him. He was talking to those who tried to follow him without faith.

If Calvinism were true, what would be the purpose of telling unbelievers they don’t believe because the Father hasn’t given them authority to believe, so there’s no hope for them? But Jesus didn’t say “no man can believe,” but rather “no man can come” (vs. 65) unless the Father gives him the

power. If predestination was to faith, this would have been a good time for Jesus to say “no man can believe on me, unless it was given to him of my Father,” but he didn’t. Why is John always so careful to restrict the Father’s works that come from predestination to “coming,” and never to “believing,” unless the Father never directly or indirectly causes anyone to believe?

Jn. 6:66.

From that time, many of his disciples went back, and walked no more with him [didn’t persevere to resurrection and glorification].

In this chapter about coming to Jesus, here are more people going away from him. “They went out from us but they were not [ever] of us,” 1 Jn, 2:19. Apparently, these disciples had chosen to leave their occupations and follow him like the twelve, but after this teaching, they were scandalized and went back to their homes and occupations.

Yesterday the crowds had been ready to “come and take him by force to make him a king” (vs. 15), and one day later they left. Likewise, one year later “much people that were come to the feast, ... took branches of palm trees, and went forth to meet him, and cried, ‘Hosanna! Blessed is the King of Israel that comes in the name of the Lord’” (Jn. 12:12-13). But a few days later, “it was the preparation of the Passover, ... and [Pilate] said to the Jews, ‘Behold your King!’ But they cried out, ‘Away with him, away with him, crucify him. ... We have no king but Caesar.’” (Jn. 19:14-15).

Perhaps some of Jesus’ disciples that had followed him without saving faith were attracted to his appearance of authority, like that of John the Baptist. “Why do you baptize then, if you aren’t that Messiah,” Jn. 1:25. Perhaps some felt their lives were meaningless, and were attracted to his zeal. “When he had made a scourge of small cords, he

drove them all out of the temple,” Jn. 2:15. Perhaps some were religious, but had only recognized, like Nicodemus, that “no man can do these miracles ... unless God is with him,” Jn. 3:2.

Perhaps some liked having a prophet from their own region. “The Galileans received him, having seen all the things that he did at Jerusalem at the feast,” Jn. 4:45. Perhaps some liked the excitement. “A great multitude followed him, because they saw his miracles,” Jn. 6:2. In any case, like the crowds in general, the majority of his disciples had come for the wrong reasons. “You seek me, not because you saw the [meaning of the] miracles,” Jn. 6:26.

And today, the majority of so-called “Christians” in the world, including the priests, bishops, pastors, deacons, directors, and administrators, don’t know Messiah. “Many will say to me in that day, ‘Lord, Lord, have we not prophesied in your name? and ... done many wonderful works?’ And then will I profess to them, ‘I never knew you; depart from me,’” Mt. 7:22-23. Such people follow a made-up Messiah, rather than the one described in the Bible; like the Jewish people follow a made-up Moses.

But people that have been born again have no choice but to continue to follow him. After the Galilean crowds and the wider circle of his disciples left, Jesus turned to the inner circle of his twelve apostles.

Jn. 6:67-69.

Then Jesus said to the twelve, “Will you also go away?” Then Simon Peter answered him, “Lord, to whom will we go? You have the words of eternal life. And we believe and are sure that you are that [promised] Messiah, the Son of the living God.”

The same words that had scandalized the crowds, and resulted in their leaving, were recognized by Peter and the

apostles as “the words of eternal life” (vs. 68). Some of what he had said was even difficult for those who had been born again spiritually to understand. But even if they wanted to leave, “to whom shall we go?” (vs. 68). God’s children lay his difficult sayings up in their hearts, and await more understanding. “Mary kept all these things, and pondered them in her heart,” Luke 2:19.

Until Peter’s confession at the end of chapter 6, chapters 5 and 6 had been devoid of positive results and expressions of faith. Not since the Samaritans’ confession in John 4:42, “we have heard him ourselves, and know that this is indeed the Messiah, the Savior of the world,” have we heard such a strong confession of faith. And not since the nobleman and his family believed in John 4:53 have we seen anyone coming to faith.

But Peter and the apostles (except Judas) cherished God’s words more than physical life. “Your words were found, and I did eat them; and your word was to me the joy and rejoicing of my heart; for I am called by your name,” Jer. 15:16. “My soul thirsts for you, my flesh longs for you in a dry and thirsty land, where no water is, ... because your loving kindness is better than life,” Ps. 63:1-3.

Lewis. God designed the human machine to run on Himself. He Himself is the fuel our spirits were designed to burn, or the food our spirits were designed to feed on.⁷⁵

The night before, the apostles were on the sea in the dark, but Jesus came and brought them with him to their destination. Likewise, he brings all who have ever believed on him to glorification. There was never really any question as to whether or not these twelve would stay with Jesus. It was impossible for them to fail to persevere through difficulties because they had been predestinated to glorification, and because the Holy Spirit, though not yet

indwelling (Jn. 14:17), helped them because of their regeneration.

God had chosen them to be glorified - not to believe. Jesus will “lose nothing,” (Jn. 6:39), and “will in no wise cast out” (Jn. 6:37), so there’s no possibility they won’t be “raised up at the last day” (Jn. 6:39, 40, 44, 54) according to “the will of him that sent me” (Jn. 6:38, 39, 40). They have “eternal life” (Jn. 6:27, 40, 47, 54, 68), and will “live forever” (Jn. 6:51, 58), because they dwell in union, “in me and I in him” (Jn. 6:56), and “live by me” as “I live by the Father” (Jn. 6:57). They will “never hunger and ... never thirst” (Jn. 6:35) and “not die” (Jn. 6:50), because they eat of “the true bread from heaven” (Jn. 6:32, 41), “the bread of God” (Jn. 6:33), “the living bread” (Jn. 6:51), “the bread of life” (Jn. 6:35, 48), which is actually “my flesh” (Jn. 6:51, 52, 53, 54, 55, 56) and “my blood” (Jn. 6:53, 54), “which I will give for the life of the world” (Jn. 6:51); unlike “your fathers ate manna ... and are dead” (Jn. 6:49, 58). The Father will never cease to “draw” (Jn. 6:44) them to Jesus; they will never stop being “taught of God” (Jn. 6:44), “the words of eternal life” (Jn. 6:68).

Also, since Jesus had chosen them to be apostles, it was impossible for their apostolic missions to fail.

Jn. 6:70-71.

Jesus answered them, “Haven’t I chosen you twelve, and one of you is a devil?” He spoke of Judas Iscariot the son of Simon, for he it was who would betray him, being one of the twelve.

One apostle, who was an unbeliever, persevered and stayed with Jesus through this trial that scandalized others, not because he was predestined to glory, but because he was predestined to betray Jesus at the Passover one year later. It’s not that God caused Judas to make the spiritual choices

he made. Even that warning from Jesus at that time was an opportunity for him to change his direction. But if that were going to happen, God, in his foreknowledge, would have predestined someone else to betray the Son.

What God would not allow to happen at that time, was for Judas to give up being an apostle because of weakness, or the hard teachings of Jesus, or the influence of the others who left, etc. Judas' was like Pharaoh, who made his own spiritual choices, but God strengthened and hardened him as needed to persist through the sufferings of all ten plagues, so that God could make his power known in the earth.

These verses also show that God does take people's future faith and unbelief into account in predestination. He providentially predestines enough things in the physical realm to accomplish his purposes, like having the man "who would betray him" (vs. 64), born in the right time and circumstances to ensure he would have the opportunity to do so.

This section ends with the perseverance of the apostles and the triumphant proclamation of Peter, "We believe and are sure that you are that Messiah, the Son of the living God" (vs. 68-69). Followed by Jesus word of warning, "Haven't I chosen you twelve, and one of you is a devil?" (vs. 70).

Judas wasn't chosen either to believe or not believe. Judas was chosen for service, as are all who are chosen, believers or unbelievers. Looking forward from eternity past, God chose a man he knew would be an unbeliever, and who loved money (Jn. 12:6; Mt. 26:15), and had other traits that would fit him to the service of dishonor, that God planned for him as for Pharaoh (Rom. 9:17). God doesn't cause anyone to believe or not to believe, or to do righteousness

or evil, but he makes use of the choices of both believers and unbelievers. He both “fit[s] to destruction” (Rom. 9:22), and “prepare[s] to glory” (Rom. 9:23).

Coming and Believing

Calvinism teaches the Father’s giving and drawing are somehow responsible for believers’ having faith. John 6 doesn’t say the Father’s giving or drawing causes faith. It’s true all who are predestined to glory will believe, and it’s also true all who believe are predestined to glory. The two groups have the same members, but God doesn’t directly or indirectly predestine or cause the faith of anyone. The members of the two groups are the same because faith results in justification and union in Messiah, and God intimately knows from eternity past everyone in union with the Son, and doesn’t have to wait until their justification and union to ensure their future glorification through predestination.

The following tables show John is careful not to teach predestination to faith in John 6. Some verses in other chapters might seem to indicate otherwise, but these charts represent John’s method in chapter 6.

JOHN 6. MEN CAN ALWAYS BELIEVE		
Vs	KJV	Calvinist Version
36	You ... don’t believe.	You ... can’t believe.
64	You ... don’t believe. Who ... didn’t believe.	You ... can’t believe. Who ... couldn’t believe.
JOHN 6. FAITH PRECEDES REGENERATION		
Vs	KJV	Calvinist Version
27	Labor ... for ...	Labor ... for ... faith. ...
29	everlasting life.	This is the labor, ...

	...This is the labor, ... that you believe.	that you have everlasting life.
40	Every one which ... believes ... may have everlasting life.	Every one which ... has everlasting life ... may believe.
47	He that believes ... has everlasting life.	He that has everlasting life believes.
49	A man may eat of and not die.	A man who won't die may eat.
50	If any man eat ... he will live for ever.	If any man live forever he will eat.
53	Unless you eat ... you have no life in you.	Unless you have life in you ... you can't eat.
54	Whoever eats ... has eternal life.	Whoever has eternal life, eats.
57	He that eats ... will live.	He that lives ... will eat.
58	He that eats ... will live for ever.	He that lives forever ... will eat.

**JOHN 6. COMING IS PREDESTINED; BELIEVING
IS NOT**

Vs	KJV	Calvinist Version
37	All that the Father gives me will come.	All that the Father gives me will believe.
44	No man can come ... unless the Father ... draw him.	No man can believe ... unless the Father ... draw him.
45	Every man ... that has ... learned ... comes.	Every man ... that has ... learned ... believes.
65	No man can come ... unless it were given.	No man can believe ... unless it were given.

**JOHN 6. PREDESTINATION IS PRIMARILY TO
GLORIFICATION**

Vs	KJV

37	All that the Father gives me will come, ... and him ... I will in no wise cast out.
39	All which he has given me I would lose nothing, but would raise it up again at the last day.
44	No man can come to me, except the Father ... draw him, and I will raise him up at the last day.

In the following diagram of John 6, coming is on the predestination side and believing is on the eternal life side. Both sides lead to glorification, but faith isn't part of the predestination chain. Foreknowledge of union in Messiah is what joins the two chains. Union by justification through faith initiates the predestination chain, the predestination chain doesn't ever cause faith.

THE TWO CHAINS OF CAUSATION IN JOHN 6					
Resurrection of Life					
37b Him	<input type="checkbox"/>	44c	40 Every	<input type="checkbox"/>	54
that comes,	<input type="checkbox"/>	Man	one which	<input type="checkbox"/>	Whoever
I won't cast	<input type="checkbox"/>	who	has	<input type="checkbox"/>	has eternal
out. 39b All	<input type="checkbox"/>	comes,	everlasting	<input type="checkbox"/>	life, I'll
he has	<input type="checkbox"/>	I'll	life, I'll	<input type="checkbox"/>	raise him
given, I'll	<input type="checkbox"/>	raise	raise him	<input type="checkbox"/>	up at the
lose	<input type="checkbox"/>	him up	up at the	<input type="checkbox"/>	last day.
nothing,	<input type="checkbox"/>	at the	last day.	<input type="checkbox"/>	
but raise it	<input type="checkbox"/>	last		<input type="checkbox"/>	
up the last	<input type="checkbox"/>	day.		<input type="checkbox"/>	
day.				<input type="checkbox"/>	
Comes		Everlasting Life & Union <input type="checkbox"/>			
37a All the	<input type="checkbox"/>	44a	40 Every	<input type="checkbox"/>	50 Man
Father	<input type="checkbox"/>	No	one which	<input type="checkbox"/>	can eat
gives, will	<input type="checkbox"/>	man	believes,	<input type="checkbox"/>	and not
come	<input type="checkbox"/>	can	will have	<input type="checkbox"/>	die. 51 If
	<input type="checkbox"/>	come,	everlast-	<input type="checkbox"/>	any man
	<input type="checkbox"/>	unless	ing life. 47	<input type="checkbox"/>	eat, he will
	<input type="checkbox"/>	the	He that	<input type="checkbox"/>	live for
	<input type="checkbox"/>	Father	believes,	<input type="checkbox"/>	ever. 54
	<input type="checkbox"/>	draw.	has ever-	<input type="checkbox"/>	Whoever
			lasting life.	<input type="checkbox"/>	eats, has

eternal life.

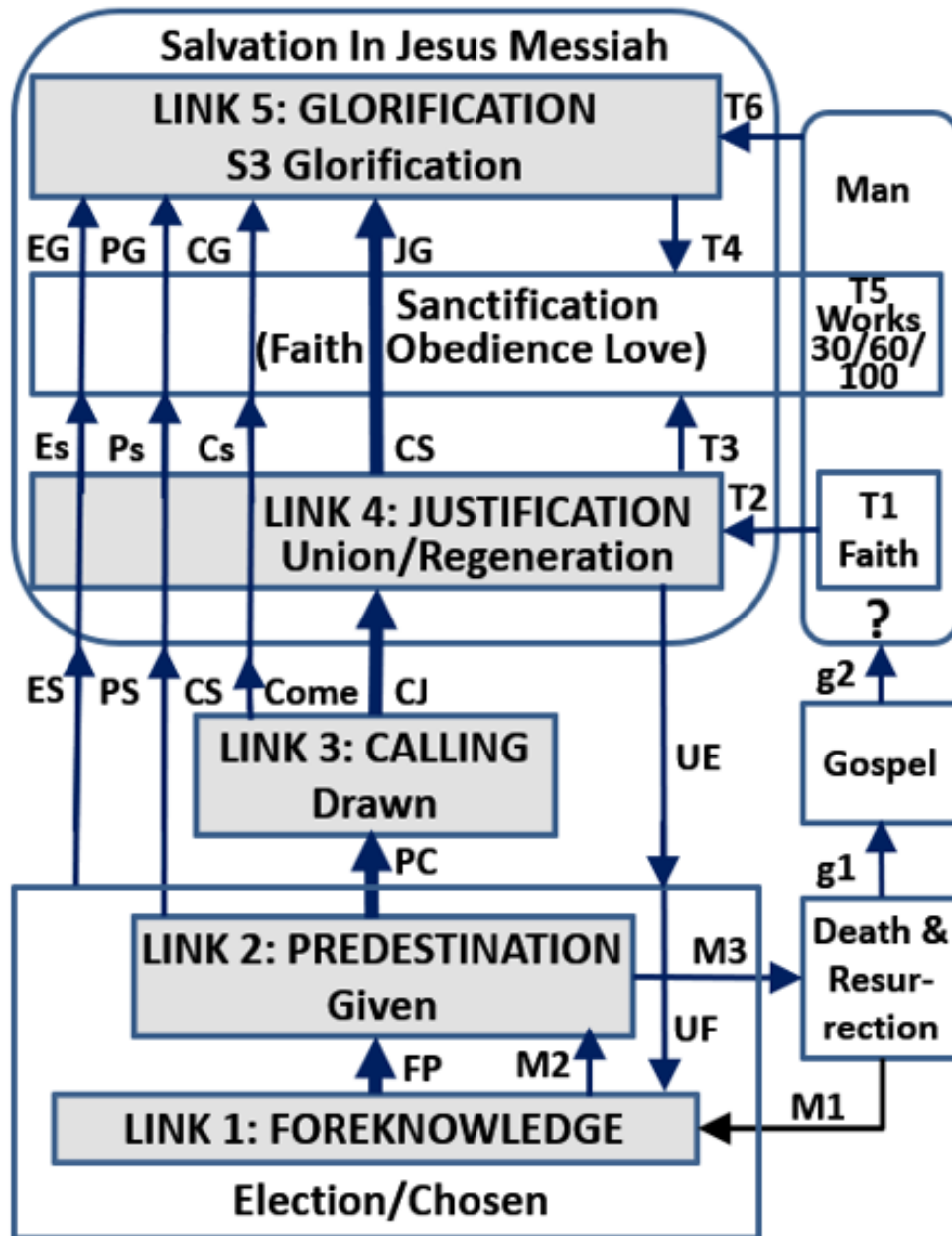
58 He that
eats, will
live for
ever. **56** He
that eats,
dwells in
me and I in
him.

Given/Drawn/Taught

Believes/Eats



□□□□□□□□□□□□□□□□□□□□



C=CALLING. E=ELECTION. F=FOREKNOWLEDGE. G=GLORIFICATION. G=GOSPEL. J=JUSTIFICATION. M=MESSIAH. P=PREDESTINATION. T=TIME. S=SALVATION. S=SANCTIFICATION. U=UNION. (M1) 1PET 1:18-20 (M2) (M3) ACTS 2:22 (UF) RM 16:13 EPH 1:4 1 PET 1:2 (FG) (Fs) (FS) 1PET 1:2 (FP) RM 8:29A (EG) 1 PET 1:2-7 (Es) 1 PET 2:9 (ES) 2 TH 2:13 (PG) RM 8:29B JN 6:39 (Ps) EPH 2:10 JN 15:16 (PS) JN 6:37A 17:2-3 (PC) RM 8:30A (CG) 1TH 2:12 JN 6:37B (Cs) 1TH 4:7 (CS) 1COR 1:9:30 JN 6:44A (JG) RM 8:30C TIT 3:7 JN 6:40C (g1) 1COR 15:1-4 (g2) RM 1:16 (T1) EPH 2:8-9 (T2 JUST.) RM 3:28 (T2 UNION) JN 6:56 1JN 1:3 (T2 REGEN.) JN 6:40A (T3) RM 6:3-7:4 (T4) COL 1:4-5 (T5) MT 13:23 (SALVATION) 1COR 1:30

Notice the Golden Chain diagram introduced earlier in the section about Romans 8, also includes Johannine terminology including Chosen for Elected, Given for Predestined, Drawn for Called, and Come for Calling to Jesus.

Jn. 10. The Shepherd and His Sheep

Introduction

Dodd (Calvinist, but Neutral Here). Consider the Johannine 'allegory' of the Good Shepherd. It is at once obvious that there is not the same dramatic unity of time and place [as in a parable]. ... Long before the allegory is at an end, the figure of the shepherd is fused with that of Jesus Himself. It is not any earthly shepherd who came that the sheep might have life in abundance, nor is it any earthly shepherd who has other sheep, not of this fold, whom he must bring together. The shepherd in fact is all through a thin disguise for Jesus Himself, and the details are obviously selected, because they aptly symbolize aspects of His work. ... The pastoral imagery is only a fluctuating series of symbols for various aspects of the work of Christ. For this reason attention can be temporarily diverted from the shepherd who enters by the gate to the gate itself. No shepherd is also a gate (pace those ingenious commentators who suggest that the shepherd sleeps across the opening of the fold, making a gate of his body). But Jesus is both shepherd and gate, the giver of life and the way into life (cf. xiv. 6).⁷⁶

Calvinist Interpretations

The underlines are my own in the quotes below. Calvinists keep saying God causes faith, which John 11 doesn't say.

(Calvinist). The predestinarian note ensures that even their massive unbelief [of those who are not Jesus' sheep] ... falls under the umbrella of God's sovereignty.⁷⁷

Demarest (Calvinist). A sinner, then, does not become a "sheep" by believing in Jesus; rather, he or she believes in Jesus because antecedently appointed by God as one of the "sheep." ... Those who fail to believe and come to Jesus reject him because they are not his sheep, i.e., because they were not "given" to Jesus by the Father.⁷⁸

Piper (Calvinist). Being a sheep enables you to believe, not vice versa. ... They are able to believe because they are sheep, ... those whom the Father has given him. ... We believe because we are God's chosen sheep, not vice versa.⁷⁹

Steward (Calvinist). Jesus stated that unregenerate man is unable to believe in Him. ... He gave the reason for the unbelief of the Jews as not being His sheep.⁸⁰

Jn. 10:1-5.

Truly, truly, I say to you, "He that enters not by the door into the sheepfold, but climbs up some other way, the same is a thief and a robber. But he that enters in by the door is the shepherd of the sheep. To him the porter opens, and the sheep hear his voice, and he calls his own sheep by name, and leads them out [to pasture - not a picture of becoming a Christian as we'll see]. And when he puts forth his own sheep, he goes before them, and the sheep follow him, for they know his voice. And a stranger they will not follow, but will flee from him, for they don't know the voice of strangers."

Calvinist Version. Most of the sheep don't hear his voice yet, but someday he will call them by name, and lead them out, and then they will follow him, for they will know his voice. Right now they follow strangers, and flee from the shepherd, because for now the sheep only know the voice of strangers.

Calvinism says all the elect are Jesus' sheep from the time of their predestination before the foundation of the world. Even while Paul was making "havoc of the church, entering into every house, and haling men and women commit[ing] them to prison" (Acts 8:3), and "breathing out threatenings and slaughter against the disciples of the Lord, ... that ... whether they were men or women, he might bring them bound to Jerusalem," so that Jesus said, "Saul, Saul, why do you persecute me?" (Acts 9:1-4), Paul, Calvinism says, was Jesus' sheep at that time.

But this doesn't match the description of Jesus' sheep in John 10 that hear only Jesus' voice and follow only him. John 10 doesn't say, "Someday my sheep will hear my voice and follow me." John 10 doesn't say "now they're following

strangers' voices, but someday they'll follow the shepherd." It says they don't know strangers' voices or follow them. Wasn't Paul following strangers' voices, and not the Lord's, when he was destroying the church?

Is it true of men who are still "fornicators, ... idolaters, ... adulterers, ... effeminate, ... abusers of themselves with mankind, ... thieves, ... covetous, ... drunkards, ... revilers, ... extortioners, ... [as] such were some of you" (1 Cor. 6:9-11), that "The Lord is my shepherd. I shall not want. He makes me to lie down in green pastures. He leads me beside the still waters. He restores my soul. He leads me in the paths of righteousness for his name's sake. ... I will fear no evil, for you are with me. Your rod and your staff, they comfort me. ... My cup overflows?" Ps. 23:1-5?

Jn. 10:6-9.

Jesus spoke this parable to them; but they didn't understand what the things were which he spoke to them. Then Jesus said to them again, "Truly, truly, I say to you, I am the door of the sheep. All that ever came before me are thieves and robbers, but the sheep did not hear them. I am the door. By me if any man enter in, he will be saved; and will go in and out and find pasture."

Calvinist Version. All that ever came before me are thieves and robbers, and the sheep heard them for a long time. I am the door. By me if any sheep enter in, he will be saved.

The false shepherds that came before refers to the leaders of the Jewish nation in Jesus' day, who "are thieves," present tense. In the preceding chapter, John 9, a blind man came to faith in Yeshua; and in stark contrast to the disabled man of chapter 5, who only cared what the rabbis thought of him, this man, as a new and uneducated believer, was willing to dispute the whole council of rabbis, because "one thing I know, that, whereas I was blind, now I see," Jn. 9:25. So the rabbis "reviled him" (Jn. 9:28) and "cast him out" (Jn. 9:34) of the synagogue, which had great

implications for his legal rights in the courts and who he was allowed to associate with in society and his family.

When the man's parents were called to the council as witnesses, they avoided giving testimony, "because they feared the Jews, for the Jews had agreed already, that if any man confessed that he was Messiah, he would be put out of the synagogue" (Jn. 9:22). In chapter 12, we learn that "among the chief rulers also many believed on him, but because of the Pharisees they did not confess him, lest they would be put out of the synagogue; for they loved the praise of men more than the praise of God" (Jn. 12:42-43). "Woe to the shepherds of Israel that do feed themselves! ... You eat the fat, and you clothe yourselves with the wool; you kill them ... but you don't feed the flock; ... with force and with cruelty you have ruled them," Ezek. 34:2-4.

Verse 3, "The sheep hear his voice, and he calls his own sheep by name, and leads them out" is not a picture of the elect coming to salvation. Verse 9 is the picture of coming to salvation. "I am the door. By me if any man [not sheep] enter in, he will be saved," vs. 9. And once a man (not a sheep) enters, he becomes one of Jesus' sheep and then sometimes is led into the sheepfold for safety, and sometimes is led out for pasture, as he lives the Christian life under the daily care of his loving shepherd. "I am the door. By me if any man enter in, he will be saved, and will go in and out, and find pasture," Jn 10:9. Anyone who hasn't been saved, doesn't follow Messiah in and out, and so is not one of his sheep, even if they will someday become one of his sheep. And anyone who is saved doesn't go in and out of salvation.

God can miraculously change a swine into a sheep. If a person's salvation is genuine, they are transformed from a pig (or unsaved man) into a sheep instead of just being

washed up. Otherwise it will “[happen] to them according to the true proverb, ... the sow that was washed [has returned] to her wallowing in the mud” (2 Pet. 2:22).

Jn. 10:10-15.

The thief doesn't come, except to steal, and to kill, and to destroy. I came so that they can have life, and so that they will have it more abundantly. I am the good shepherd. The good shepherd gives his life for the sheep. But he that is a hired man, and not the shepherd, whose sheep are not his own, sees the wolf coming, and leaves the sheep, and flees. And the wolf catches them, and scatters the sheep. The hired man flees, because he is a hired man, and doesn't care for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knows me, even so I know the Father, and I lay down my life for the sheep.

The sheep Jesus gives his life for are his disciples and the others in Israel that believe on him. Their sins are already covered through their trust in God, but unless Jesus dies a substitutionary death for them, their sins can't actually be forgiven. “All have sinned, ... being justified ... through the redemption that is in Messiah Jesus, whom God has set forth to be a propitiation through faith in his blood, to declare [God's] righteousness for the remission of sins that are past, through the forbearance of God,” Rom. 3:23-25.

In the natural realm, a shepherd might reason, “It's better for me to lose one lamb, than for the whole flock to lose their shepherd.” But that isn't Jesus' [or Kind David's, 1 Sam. 17:34-37] character.

Jn. 18:9. Of them which you gave me, I have lost none.

Only through his death can Jesus truly protect any of his sheep from false teachers and false doctrine, by thereby providing regeneration and sanctification, “so that they may have life, and so that they may have it more abundantly” (vs. 10). Only by his death can he provide “another

Comforter that [will] abide with you for ever" (Jn. 14:16), the gift of the indwelling Holy Spirit which "when he ... is come, he will will guide you into all truth" (Jn. 16:13), so you "don't need that any man teach you, but ... the same anointing [of the indwelling Holy Spirit] teaches you of all things," 1 Jn. 2:27.

But he doesn't die only for his disciples and the other believers in Israel.

Jn. 10:16.

And I have other sheep which are not of this sheepfold. Them also I must bring, and they will hear my voice, and there will be one sheepfold, and one shepherd.

Calvinist Version. And I have other sheep which are in the not-yet-saved sheepfold. Currently, only my disciples are saved.

When Messiah came to Israel, there were many people who were already saved by trusting in God and his word, like Joseph and Mary, Simeon and Anna, probably the men who would become apostles, except Judas, etc. God didn't reset all those who already knew him back to being unsaved when Messiah arrived. Those same people without fail also accepted Jesus as Messiah when they heard enough about him. When Messiah arrived, the Father opened the sheepfold door for Messiah, and the already saved sheep followed him in and out to safety and pasture.

That's why Christianity spread so fast during the first century. It spread first among those who already knew God. "There were dwelling at Jerusalem Jews, devout men, out of every nation. ... Then they that gladly received his word were baptized, and the same day there were added to them about three thousand souls," Acts 2:5, 41.

There were also believers outside Israel before Messiah came, which needed to hear the announcement that Messiah had come, and who also accepted the gospel without fail when they heard it. The “high priest that year ... prophesied that Jesus would die, ... [and] gather together in one the children of God that were scattered abroad,” Jn. 11:51-52.

Lydia, in Philippi, was one of those outside the land of Israel who already worshipped God, and that’s why she accepted Paul’s message as soon as she heard it. “On the sabbath we went out of the city by a river side, where it was customary for prayer to be made, ... and a certain woman named Lydia, ... which worshipped God, heard us; whose heart the Lord opened, so that she attended to the things which were spoken of Paul,” Acts 16:13-14. The Lord opened her heart to the gospel of Messiah, like he opened the hearts of the already-saved disciples to understand the scriptures after the resurrection. He “opened ... [their] understanding, that ... it behooved Messiah to suffer, and to rise from the dead the third day,” Luke 24:45-46.

Acts 19:1-5. Paul ... came to Ephesus, and finding certain disciples [saved believers], he said to them, “Have you received the Holy Ghost since you believed?” And they said to him, “We have not so much as heard whether there be any Holy Ghost.” And he said to them, “To what then were you baptized?” And they said, “To John’s baptism.” Then Paul said, “John ... [told] the people that they should believe on him which would come after him, that is, on Messiah Jesus.” When they heard this, they were baptized in the name of the Lord Jesus.

Forster. We must remember the situation in Israel at that time. ... [Some] had received John’s baptism of repentance, and in faith-relationship were waiting for God to reveal his coming kingdom. The epitome of this latter attitude is seen in Simeon who was, according to the Bible, righteous and devout, ... and the Holy Spirit was upon him (Luke 2:25, NASB). This was truly one who was taught by God and learned from him. ... The Father drew him to Jesus and he knew that this was the Messiah. ... Lydia ... was one who worshiped the true God, and Paul found her at a place of prayer. (Acts 16:13-15). Cornelius [was] a righteous person whose prayers were acceptable to

God, and who was therefore led by him to seek and accept Messiah (Acts 10:30-32).⁸¹

Jesus also died for the unsaved, and even unborn, who were not yet his sheep, (Calvinism says they are already his sheep), like the believers in our generation. “Neither pray I for these alone, but for them also which will believe on me through their word,” Jn. 17:20.

Jn. 10:17-18.

Therefore does my Father love me, because I lay down my life, that I might take it again. No man takes it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

Though this shepherd gives his life for the sheep, he is resurrected to continue to be their shepherd forever. He isn't merely resurrected, but has power to resurrect himself. “I lay down my life, ... and I have power to take it again,” Jn. 10:17-18.

He doesn't merely have life, but has “life in himself” “as the Father has life in himself” (Jn. 5:26). “In him was life,” Jn. 1:4. He truly died, but “it was not possible that he would be held by [death]” (Acts 2:24). And he doesn't merely have life in him, but he is life. “I am the way, the truth, and the life,” Jn. 14:6.

Jesus was also resurrected because his obedience unto death when God “made him to be sin for us” (2 Cor. 5:21), is at the same time his ultimate act of perfect obedience to the Father. “By the obedience of one will many be made righteous,” Rom. 5:19. “Therefore will [God] divide him a portion with the great, and he will divide the spoil with the strong; because he poured out his soul unto death,” Is. 63:12.

Jn. 10:19-23.

There was a division therefore again among the Jews for these sayings. And many of them said, "He has a devil, and is mad. Why do you hear him?" Others said, "These are not the words of him that has a devil. Can a devil open the eyes of the blind?" And it was at Jerusalem the feast of the dedication [Hanukkah], and it was winter. And Jesus walked in the temple in Solomon's porch.

Jesus made such blatant claims, that either it's true "he has a devil, and is mad" (vs. 20), or else he's the Son of God he claimed to be. And "these are not the words of him that has a devil. Can a devil open the eyes of the blind?" (vs. 21), so ...

Lewis. I am trying here to prevent anyone saying the really foolish thing that people often say about Him: 'I'm ready to accept Jesus as a great moral teacher, but I don't accept His claim to be God.' That is the one thing we must not say. A man who was merely a man and said the sort of things Jesus said would not be a great moral teacher. He would either be a lunatic—on a level with the man who says he is a poached egg—or else he would be the Devil of Hell. You must make your choice. Either this man was, and is, the Son of God: or else a madman or something worse. ... Let us not come with any patronizing nonsense about His being a great human teacher. He has not left that open to us. He did not intend to.⁸²

Jn. 10:24-26.

Then the Jews came round about him, and said to him, "How long do you make us doubt? If you are the Messiah, tell us plainly." Jesus answered them, "I told you, and you didn't believe. The works that I do in my Father's name, they bear witness of me. But you don't believe because you're not of my sheep, as I said to you."

Calvinist Version. I told you, but you can't believe. ... You can't believe because you're not of my sheep.

Jesus said, "You didn't believe" (vs. 25), and "you don't believe" (vs. 26), but he never said, "you can't believe," as Calvin does.

1 John teaches that only believers have faith, obedience, and love; but faith is unique. No non-Christians obey, and they can't obey. No non-Christians love, and they can't love.

No non-Christians believe, and they can't believe as a way of life; but they can believe the gospel, and the moment they do they become Christians and always believe, obey, and love as a way of life. So, John can't say non-Christians can't believe, only that they don't believe.

The sheep always consistently believe. The non-sheep always consistently disbelieve. So if a man disbelieves, we know he's not a sheep. John 10:26 is an appropriate application of the test of 1 John 5:1, "Whoever believes that Jesus is the Messiah is born of God." But a non-sheep can believe and become a sheep, and then he'll always believe.

Here's the only passage in John's gospel that says some people can't believe.

Jn. 12:39-40. They could not believe, because Isaiah said again, "He has blinded their eyes, and hardened their heart; so that they would not see with their eyes, nor understand with their heart, and be converted, and I would heal them.

This passage refers to the temporary judicial blinding of a portion of the nation of Israel, which wouldn't have been necessary if natural men can't believe anyway. There are more things to believe or not believe than salvation by grace through faith. There is also the issue of Jesus' Messiahship to Israel. As per the chapter in this book on Romans 9-11, God has temporarily blinded unsaved Israel from accepting Jesus as the Messiah even after his death, in contrast to the way God made Israel accept prophets like Jeremiah after they rejected Jeremiah's prophecy and caused his death.

Jn. 10:27-28.

My sheep hear my voice, and I know them, and they follow me, and I give to them eternal life [regeneration, not faith], and they will never perish [resurrection and glorification], nor will any man pluck them out of my hand.

Calvinist Version. My sheep don't yet hear my voice, or follow me, but someday I will give them faith.

Once again, the topic moves on to the certainty of our future resurrection to life and glorification. The shepherd's death and resurrection is the only way the shepherd can ensure abundant spiritual life for the sheep now, and also the only way to ensure their physical resurrection to life later (spirits are never resurrected because only the body sleeps in death).

And since the topic turns to resurrection and glorification, we can expect predestination to be mentioned again, and so it is.

Jn. 10:29.

My Father, which gave them me is greater than all; and no man is able to pluck them out of my Father's hand.

Here in 10:26-29, we see the same parallelism we saw in 6:39-40, showing God's part and man's part in salvation. In both passages, the faith chain is Faith > Eternal Life > Glorification; and the predestination chain is Giving > Glorification. In both passages, the predestination chain skips from giving directly to glorification; and only the faith chains include the receipt of eternal life. Predestination is to glory; not to faith.

Jn. 6:39-40

Predestination

This is the Father's will:

[Giving] All which he has given me

[Glory] I ... would raise it up ... at the last day.

Faith

This is the will of him that sent me:

[Faith] Every one which ... believes

[Life] May have everlasting life

[Glory] And I will raise him up at the last day.

Jn. 10:26-29

Faith

[Faith] You [who are not my sheep] believe not
[Life] I give to [my sheep] eternal life
[Glory] [None] will ... pluck them out of my hand.

Predestination

[Giving] My Father ... gave them [to] me
[Glory] [None can] pluck them out of my Father's hand.

Jn. 10:30-42.

I and my Father are one. Then the Jews took up stones again to stone him. Jesus answered them, "Many good works have I showed you from my Father; for which of those works do you stone me? The Jews answered him, saying, "For a good work we don't stone you; but for blasphemy; and because that you, being a man, make yourself God. Jesus answered them, "Is it not written in your law, 'I said, you are gods?' If he called them gods, to whom the word of God came, and the scripture can't be broken; you say of him whom the Father has sanctified, and sent into the world, 'You blaspheme,' because I said, 'I am the Son of God?' If I don't do the works of my Father, don't believe me. But if I do, though you don't believe me, believe the works; that you may know and believe that the Father is in me, and I in him. Therefore they sought again to take him, but he escaped out of their hand, and went away again beyond Jordan into the place where John at first baptized, and he remained there. And many resorted to him, and said, "John did no miracle, but all things that John spoke of this man were true." And many believed on him there.

Calvinist Version. If I do not the works of my Father, you can't believe me. But if I do, you still can't believe me. You can't even believe the works; so you can't ever know and believe that the Father is in me, and I in him. He went away again beyond Jordan and many believed on him there, but none of the ones he spoke to earlier.

Why would Jesus tell people "though you don't believe me, believe the works," vs. 38 if he had just told them, as Calvinists claim, "only predestined sheep can believe, and that obviously doesn't include you." Some of the same people in Jerusalem who didn't believe in John 10, may be among those who went to him beyond Jordan and "believed on him there," vs. 42.

When Jesus said he ministered “so that you [who are not my sheep, vs. 26] may know and believe” (vs. 38), only Calvinist-tinted glasses could make that into “but not really.” Thank God for the good news for everyone in John’s gospel! Versus the bad news for most of the world in Calvin’s theological system.

Jn. 11. The Raising of Lazarus from the Dead

Introduction

Calvinists love to use the resurrection of Lazarus as a picture of God sovereignly regenerating a spiritually-dead man without faith, with the assumption that he then believed after and because of his regeneration. But the episode never says Lazarus believed after his resurrection. The episode begins with Lazarus very much alive and a firm believer in Jesus. So you might want to use it as a picture of someone losing their salvation and getting it back instead if you believe in that.

The narrative of the raising of Lazarus from the dead is not compatible with the symbolism of receiving spiritual birth. Though Reformed Theologians have a reputation of being heavily into the Word, they frequently violate the exposition of the Word for the sake of Calvinism, and John 11 is a good example. Add Calvinism’s sister doctrines of Covenant Theology and Replacement Theology, and a large part of the Bible becomes beyond hope of their rightly understanding it.

Calvinist Interpretations

(Calvinist). At the most fundamental level, regeneration is the divine impartation of eternal spiritual life into the spiritually dead sinner. Scripture employs numerous pictures to illustrate God’s effectual call of regeneration. ... Jesus authoritatively summoned Lazarus out of death and into life. ... So also does God command the spiritually

lifeless corpse of the sinner to “come out” of his death and by that word effectually brings him to life.⁸³

(Calvinist). The dead body of Lazarus was quickened and animated again by the introduction of his soul; but in itself it had not the least active disposition nor inclination thereunto. And no otherwise is it with a soul dead in trespasses and sins.⁸⁴

Pink (Calvinist). John 11 supplies us with a still more striking example of the drawing power of the Shepherd’s voice as He calleth His own sheep. There we read of Lazarus, in the grave; but when Christ calls His sheep by name—“Lazarus, come forth”—the sheep at once responded. ... They “hear” because a sovereign God imparts to them the capacity to hear. ... Each of the sheep “hear” when the irresistible call comes to them, just as Lazarus in the grave heard when Christ called him. ... The disciples on the storm-tossed sea (John 6:18), before the Savior came to them, pictures the dangerous position which the sinner occupies—already on the “broad road” which leadeth to destruction. ... But in John 11 we have that which is much more solemn and awful. Here we learn that the natural man is spiritually dead, “dead in trespasses and sins.”⁸⁵ [If God is powerful enough to give a dead man the ability to hear before he gives him life, don’t you think he’s powerful enough to give a dead man the ability to make a choice to believe through the power of the gospel?]

Pink (Calvinist). A corpse in the cemetery is no suitable analogy of the natural man. A corpse in the cemetery is incapable of performing evil! A corpse cannot “despise and reject” Christ (Isaiah 53:3), cannot “resist the Holy Spirit” (Acts 7:51), cannot disobey the gospel (2 Thessalonians 1:8); but the natural man can and does do these things!⁸⁶

Sproul (Calvinist). Perhaps a good illustration of monergistic, life-giving power is the raising of Lazarus from the dead. ... The only power Christ used here was the power of his voice. He uttered a command, not a request or an invitation. He made no attempt to woo Lazarus from the tomb. ... Monergistic regeneration has to do, not with the whole process of redemption, but strictly with the initial condition or first step of our coming to faith. To be sure, Lazarus acted. He responded. He came forth from the tomb. But the crucial point is that he did none of these things while he was still dead. He did not respond to the call of Christ until after he had been made alive.⁸⁷

Warfield (Calvinist). We were in point of fact dead in our trespasses and sins and therefore utterly unable to move hand or foot to seek salvation. ... Just as Lazarus was called out of the grave by the sheer

power of the God who raises the dead, we have been called out of our death in trespasses and sins by the sheer grace of God. ... That, as we have said, is the heart of the heart of the gospel. ... We may ask, no doubt, why God does not extend his saving grace to all. ... These are not wise questions to ask. We might ask why Christ raised Lazarus only of all that lay dead that day in Palestine, or in the world. ... No doubt God has his reasons, too, for doing just what he does with his electing grace.⁸⁸

White (Calvinist). I = Irresistible Grace: ... God is able to raise the spiritually dead sinner to life. ... When God chooses to bring one of His elect to spiritual life, it is an act similar to when Jesus raised Lazarus from the dead: just as Lazarus was incapable of resisting the power of Christ in raising him from the dead, so too the dead sinner is incapable of resisting the power of God that raises him to spiritual life. ... There is no more “force” exercised in God’s wondrous act of regeneration than was exhibited when the Lord Jesus cried out, “Lazarus, come forth!” (John 11:43). ... Life was a gift given to Lazarus, but the giving of the gift did not in any way indicate an ability on the part of the one who received it [to receive it]. ... It would be patently absurd to demand that Jesus first ask Lazarus for “permission” to raise him to spiritual life. ... When Christ the Great Shepherd calls His own, they hear His voice ... and He raises them up to spiritual life.⁸⁹

Non-Calvinist Interpretations

Flowers (Non-Calvinist). Non-Calvinists can and should affirm with our Calvinistic brethren that all men are born enemies of God. ... Where we differ is in relation to the sufficiency of the gospel appeal sent by God Himself to invite all His enemies to be reconciled (2 Cor. 5: 20). Is the “power of God unto Salvation” (Rom. 1: 16) sufficient to enable those who hear it to respond willingly? ... Indeed, we are born dead in rebellion, like the prodigal son in Jesus’ parable (Lk. 15: 32). But, we are never said to be “corpse-like” and thus unresponsive as was Lazarus in his tomb, an analogy never linked to soteriology by the Scripture despite what some Calvinists teach in their eisegetical reading of that narrative.⁹⁰

Hunt (Calvinist). Continuing the fallacious equating of spiritual death to physical death, Gordon H. Clark writes, “A dead man cannot exercise faith in Jesus Christ.” [Gordon H. Clark, *The Biblical Doctrine of Man* (Jefferson, MD: The Trinity Foundation, 1984), 102.] Of course, but neither can a dead man reject Christ, nor can he even sin. ... Take a human understanding of “dead,” mix it together with the young John Calvin’s immature understanding of God’s Word, tainted

by Augustinian philosophy, stir it all up, and out comes the theory of Total Depravity.

Such humanistic reasoning leads to absurdities like the following from Palmer: ... “When Christ called to Lazarus to come out of the grave, Lazarus had no life in him. ... Jesus did resurrect him and then Lazarus could respond. These illustrations reveal the most central issue between the Arminian and the Calvinist. ... The Arminian has the cart before the horse. Man is dead in sins. ... Once he is born again, he can for the first time turn to Jesus, expressing sorrow for his sins and asking Jesus to save him. [Palmer, Five Points, 18-19].”

Such reasoning may be emotionally appealing but it is neither biblical nor rational. ... [Pink says] I “A corpse in the cemetery is no suitable analogy of the natural man. A corpse in the cemetery is incapable of performing evil! A corpse cannot “despise and reject” Christ (Isaiah 53:3), cannot “resist the Holy Spirit” (Acts 7:51), cannot disobey the gospel (2 Thessalonians 1:8); but the natural man can and does do these things! [17. Arthur W. Pink, Studies in the Scriptures (n. p., 1927), 250-61; cited in Samuel Fisk, Election and Predestination (England: Penfold Book and Bible House, 1997), 155].⁹¹”

Rogers. I disaffirm that the technical meaning of being spiritually dead is adequately illustrated by using Lazarus or dead people in a cemetery, etc., in order to show that like them, the lost who are dead in sin cannot believe until they have been given life—regenerated. This picture is actually contrary to the panoply of Scripture.

For example, Romans 10:9 says, “If you confess...and believe in your heart” which no physically dead graveyard man can do, but a spiritually dead man, by the grace of God, can do. ... If being dead in sin means that the lost cannot respond to God, then [does being] dead to sin mean that the Christian cannot respond to sin? ... The person separated in death from his body is very much aware and responsive, e.g. ... (Matthew 22:32). ...

A far more balanced depiction considers all of the appellations that the Scripture affords the lost such as blind (Matthew 15:14), love darkness (John 3:19), choose to do evil deeds rather than good (John 3:19), strangers, e.g. foreigners (Ephesians 2:19), and gave themselves to sensuality and practice impurity with greediness (Ephesians 4:19). ... These dead are pictured as acting, choosing, and practicing certain things. ... The lost are perishing, but their lostness and death are not complete (1 Corinthians 1:18). ...

Romans 10:14, “How then will they call on Him in whom they have not believed?” ... Paul goes on to answer the question quite differently

[from a Calvinist]. ... The urgent need is not for God to regenerate prior to people exercising faith, but rather for God's people to send messengers to the lost. ... I absolutely reject any suggestion that this great salvific truth and plea is adequately addressed by the Calvinist addendum, "yes, but only if he is one of the elect who is regenerated first so that he can believe."⁹²

Jn. 11:1-3.

Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick. Therefore his sisters sent to him, saying, "Lord, behold, he whom you love is sick."

Calvinist Version. Now a certain man was spiritually dead, named Lazarus. Therefore his sisters sent to Jesus, saying, "Lord, behold, your dear unsaved very close friend whom you love is spiritually dead.

Lazarus was already a believer. The home of his sister Martha wasn't a place of ministry for Jesus, so much as a place of rest. "When the time was come that [Jesus] would be received up, he steadfastly set his face to go to Jerusalem. ... As they went, ... he entered into a certain village, and a certain woman named Martha received him into her house," Lu. 9:51; 10:38. The New Testament presents Mary, Martha, and Lazarus as a godly, believing family that loved Jesus, a shelter from the storm of life on the road ministering to friends and foes.

"And [Martha] had a sister called Mary, which also sat at Jesus' feet, and heard his word," Lu. 10:39. Mary was the woman who "anointed the Lord with ointment, and wiped his feet with her hair" (Jn. 11:2). This event is one of the few mentioned in all four gospels. Jesus said, "Wherever this gospel will be preached in the whole world, there will also this, that this woman has done, be told for a memorial of her" (Mt. 26:13).

Jesus greatly loved all three. “Now Jesus loved Martha, and her sister [Mary], and Lazarus” (Jn. 11:5). Lazarus is called “he whom you [Jesus] love,” Jn. 11:3. This sounds similar to when “Peter ... saw the disciple whom Jesus loved ... which also leaned on his breast at supper,” referring to John, the author of this gospel. Later in the chapter, “Jesus wept. Then said the Jews, ‘Behold how he loved him!’” (vss. 35-36). Lazarus was also a friend of the apostles, “Our friend Lazarus sleeps” (Jn. 11:11).

God has apparently gone out of his way, as it were, to keep any Calvinist from using the resurrection of Lazarus as a picture of giving regeneration to a lost sinner. Nevertheless, the unregenerate, Roman Catholic philosopher, Augustine prefers his own made-up allegory of an unsaved man enslaved to a bad habit over scripture.

Augustine (Calvinist). That [stone] placed upon the grave, is this stubborn force of habit, whereby the soul is pressed down. ... The ... example of ... Lazarus [is a] grievous kind of death ... distinguished as a habit of wickedness. ... But says some one, How could a sinner be represented by Lazarus, and be so loved by the Lord? Let him listen to Him, when He says, I came not to call the righteous, but sinners.[93](#)

The Lord didn’t become such close friends with Lazarus before he raised him from the dead without Lazarus having been present at the meals with him at Martha’s house. “Martha received [Jesus] into her house. And she had a sister called Mary, which also sat at Jesus’ feet, and heard his word. But Martha was burdened about much serving, and came to him, and said, ‘Lord, don’t you care that my sister has left me to serve alone? Bid her therefore that she help me,’” Lu. 10:38-40.

Lazarus must have eaten with the Lord many times before his restoration to physical life, and he certainly breathed before that. So the raising of Lazarus would be a better picture of a man losing his spiritual salvation and getting it

back (which is unbiblical), than of a man coming to salvation.

But Boettner can't allow Lazarus to have ever eaten or breathed until after he was raised from the dead. "Then Jesus ... came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper; and Martha served, but Lazarus was one of them that sat at the table with him," Jn. 12:1-2.

Boettner (Calvinist). In this manner ... every redeemed soul is brought from spiritual death to spiritual life. ... Just as the dead Lazarus was first called back into life and then breathed and ate, so the soul dead in sin is first transferred to spiritual life and then exercises faith and repentance and does good works. ... In numerous places in Scripture ... men are commended to do things which in their own strength they are utterly unable to do. ... The sick man [was commanded] to arise, take up his bed and walk. The dead Lazarus was commanded to come forth. Men are commanded to believe; yet faith is said to be the "gift of God." Man's self-imposed inability in the moral sphere does not free him from obligation.⁹⁴

Jn. 11:4-14.

When Jesus heard that, he said, "This sickness is not unto death, but for the glory of God, so that the Son of God might be glorified thereby." Now Jesus loved Martha, and her sister, and Lazarus. ... He said to [the apostles], "Our friend Lazarus sleeps." ... However, Jesus spoke of his death. But they thought that he had spoken of taking of rest in sleep. Then Jesus said to them plainly, "Lazarus is dead."

Calvinist Version. Jesus said, "This spiritual sickness is not unto spiritual death, but for the glory of God. Our friend Lazarus is spiritually asleep." Then Jesus said to them plainly, "Lazarus is spiritually dead."

Lazarus' sickness was not unto death, even though he died from it, because he was a believer and his physical death was temporary. This is the way believers are told to look at the death of the body, (Acts 13:36; 1 Cor. 11:30; 15:51; 1 Thess. 4:14; 5:10). Lazarus is a good picture of a believer's body sleeping in death, but not a good picture of a

spiritually dead person, because spiritually dead people are not said to be merely spiritually sick and then becoming spiritually asleep. If you're going to use Lazarus as an illustration of something, you should use the whole illustration, not a tiny piece out of context.

This miracle was "for the glory of God, so that the Son of God might be glorified thereby," because it proved what Jesus had said in John 5:25-29. "The hour is coming, and now is, when the dead will hear the voice of the Son of God: and they that hear will live. ... The hour is coming in the which all that are in the graves will hear his voice, and will come forth." The resurrection of Lazarus is the "and now is" (Jn. 5:25) part, that proves the "hour is coming" (Jn. 5:25) part.

Jn. 11:15-17.

"And I am glad for your sakes that I was not there, to the intent you may believe. Nevertheless, let us go to him." Then said Thomas, which is called Didymus, to his fellow disciples, "Let us also go, so that we may die with him." Then when Jesus came, he found that [Lazarus] had lain in the grave four days already.

Calvinist Version. I am glad Lazarus is spiritually dead! Let us go to him. Then said Thomas, "Let us also go, so that we may die spiritually with him."

This miracle is not about unsaved men being saved without faith. There is faith everywhere in this miracle. One of the primary purposes of the miracle was "for your [the apostles] sakes ... to the intent you may believe." It was to strengthen the faith of the apostles so they could endure the coming week when Jesus would be taken, tried, killed, and buried, and they thought they would probably "die with him" (vs. 16), as Thomas said. It was like the miracle Jesus provided the apostles on the sea of Galilee in chapter 6 to strengthen their faith to persevere when the crowds abandoned him the following day.

The disciples needed to know, like Paul, that even if one's body is torn to pieces by lions, it would only be like a wound that would heal, because the end of the story is the resurrection of the body. "If after the manner of men I have fought with beasts at Ephesus, what advantage is it to me, if the dead rise not?" 1 Cor. 15:32. The certainty that the same physical body that dies is raised, is what gives courage to the saints to face death.

The miracle of raising Lazarus probably even helped Jesus keep his eyes on the resurrection while he went through his own sufferings and death a few days later. "Jesus the author and finisher of our faith; who for the joy that was set before him [on the other side of the cross] endured the cross, ... and is set down at the right hand of the throne of God," Heb. 12:2.

Dodd, though a Calvinist, had a non-Calvinist interpretation of this chapter.

Dodd (Non-Calvinist Interpretation). The story of the raising of Lazarus is so conceived as to present a picture of resurrection as it is described in 5:28. ... Lazarus (upon the level of events in time on which the story moves) will die again when his time comes. If therefore his resurrection is, in some sense, a fulfilment of the prediction in 5:28-9, it must be in a symbolical sense [because Dodd doesn't interpret "and now is" to refer to Lazarus]. ... The resurrection to which v. 28-9 refers is the general resurrection 'on the last day' (cf. vi. 54); but the raising of Lazarus is set in contrast with the resurrection on the last day, to which Martha had pinned her faith. ... This assurance [of resurrection] was grounded upon an instance in which resurrection actually took place; Christ overcome death in dying. If therefore the episode of the Raising of Lazarus is to be a true σημεῖον [sign miracle] of resurrection, it must in some way find place for dying of Christ by virtue of which He is revealed as the resurrection and the life. ...

Hence to go to Judaea, while it still means to 'manifest Himself to the world', as in vii. 4, now means also to go to death. Thus the summons to go to Judea, in order that the glory may be manifested in an act of ζωοποιήσις [life-giving] (xi. 4, 10), is also a summons to face death;

and so the disciples understand it. ... 'Let us go to die with Him'. Thus the narrative before us is not only the story of dead Lazarus raised to life; it is also the story of Jesus going to face death in order to conquer death.⁹⁵

Jn. 11:21-22.

Then Martha, as soon as she heard that Jesus was coming, went and met him, but Mary sat still in the house. Then Martha said to Jesus, "Lord, if you had been here, my brother would not have died. But I know that even now, whatever you will ask of God, God will give it to you.

Calvinist Version. Then Martha said, "Lord, if you had been here, my spiritually sick brother would not have become spiritually dead."

Martha thought Jesus could have saved Lazarus a lot of suffering if he had gotten there before Lazarus died, like the nobleman thought Jesus had to go to his son to heal him. "Sir, come down before my child dies," Jn. 4:49. Jesus is going to show that not only could he save from physical death from afar, but can even save from physical death after physical death. This is an important and very relevant thing to know, since every believer alive today is going to go through death, if they don't live until the rapture.

Jn. 11:23-24.

Jesus said to her, "Your brother will rise again." Martha said to him, "I know that he will rise again in the resurrection at the last day."

Calvinist Version. Jesus said to her, "Your brother will be saved again." Martha said to him, "I know that he will get his salvation back after he's raised again in the resurrection at the last day."

Martha says she knows her brother "will rise again in the resurrection at the last day." Like Jesus said in chapter 6, "of all which [the Father] has given me I ... [will] raise it up again at the last day. ... Every one which ... believes on [the Son], ... I will raise him up at the last day. ... No man can come to me except the Father ... draw him, and I will raise

him up at the last day. ... Whoever eats my flesh, and drinks my blood, ... I will raise him up at the last day," Jn. 6:39, 40, 44, 54.

But to Ryle, the topic of resurrection and glorification, which is God's ultimate purpose for the salvation of men, and the goal of predestination, is too mundane a topic; nothing in comparison to Calvinism, anyway.

Ryle. I It seems most unlikely that these words were meant to be confined to the rising of men's bodies, and were fulfilled by such miracles as that of raising Lazarus from the grave. It appears far more probable that what our Lord had in view was the quickening of souls, the resurrection of conversion. (Ephes. 2:1; Colos. 2:13.) ... There is no sinner too far gone in sin for Christ to raise and convert. He that stood by the grave of Lazarus can say to the vilest of men, "Come forth, loose him, and let him go."⁹⁶

But this miracle is not about what happens when the Father gives, or a person believes, or the Father draws, or a person eats and drinks. It's about the time after the bodies of those who have eternal life die, and their bodies are resurrected back to life and physical glorification, which is the ultimate goal and purpose of God in our salvation. There's no such thing in the Bible as a resurrection of spirits, so this miracle is about bodily resurrection, not spiritual life.

Jn. 11:25-27.

Jesus said to her, "I am the resurrection, and the life. He that believes [requirement of faith] in me, though he were dead [physically], yet will he live [receipt of resurrection]. And whoever lives [physically] and believes [requirement of faith] in me will never die [receipt of regeneration]. Do you believe this?" She said to him, "Yes, Lord. I believe that you are the Messiah, the Son of God, which would come into the world."

Calvinist Version. Jesus said to her, "I am the regeneration and the spiritual life. He that is regenerated [requirement of regeneration] though he were spiritually dead, yet will he believe [receipt of faith]. And whoever is regenerated and lives [requirement of regeneration] will never stop believing [receipt of faith] in me. Are you

regenerated?” She said to him, “Yes, Lord. That’s why I believe that you are the Messiah.

Jesus is “the resurrection and the life” (vs. 25) to two groups: believers who already died physically, and believers who are still alive physically. “He that believes, ... though he were dead, ... will live,” vs. 25. “And whoever lives [physically], and believes, ... will never die [spiritually],” vs. 26.

It’s important for us to know that our loved ones that died physically are not lost. Their spirits are still alive, and their bodies will be brought back to life someday. And we believers who are still alive physically, and will face death someday, will remain alive spiritually even through death, and our bodies will be brought back to life someday. Which is why Jesus said, “Our friend Lazarus sleeps” (vs. 11).

“This is the bread which comes down from heaven, that a man may eat thereof, and not die,” Jn. 6:50. “If a man keep my saying, he will never see death,” Jn. 8:51.

Godet (Non-Calvinist). Jesus means therefore: In me the dead [will live], and the living [will] not die [the dead like Lazarus, and the living like Mary and Martha].⁹⁷.

Martha spoke to Jesus about the event of the resurrection at the last day.

Jn. 11:24. I know that [Lazarus] will rise again in the resurrection at the last day.

Jesus spoke to her about the person who is the resurrection. The resurrection is not only something to believe in, but someone to believe in.

Jn. 11:25. I am the resurrection and the life.

Believers who are dead and believers who are alive, both believe before their resurrection. If you want to allegorize this narrative, faith precedes regeneration. Or, specific to the narrative, other people, like your parents, have to believe for you before your regeneration. Jesus said to Martha, "Do you believe this? She said to him, Yes, Lord, I believe" (vs. 27), and Lazarus was resurrected.

Jn. 11:28-32.

And when she had so said, she went her way, and called Mary her sister secretly, saying, "The Master has come, and calls for you." As soon as she heard that, she arose quickly, and came to him. ... Then when Mary was come to where Jesus was, and saw him, she fell down at his feet, saying to him, "Lord, if you had been here, my brother wouldn't have died."

Calvinist Version. Mary fell down at his feet, saying, "Lord, if you had been here, my brother would not have become spiritually dead (lost his salvation?)."

Jn. 11:33-36.

When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, and said, "Where have you laid him?" They said to him, "Lord, come and see." Jesus wept. Then the Jews said, "Behold how he loved him!"

The Greek word for "groaned," (vs. 33) usually means to be angry, but the American editor of Godet's commentary thinks the word was sometimes used to indicate grief, as in this context. Mary was weeping, the Jews who were with her were weeping, and "Jesus wept." So the word probably indicates God's heartfelt sympathy for our pain through the one he sent to share our sorrows and ultimately save us from them.

Jn. 11:37-41a.

And some of them said, "Could not this man, which opened the eyes of the blind, have caused that even this man would not have died?"

Jesus therefore again groaning in himself came to the grave. It was a cave, and a stone laid upon it. Jesus said, "Take away the stone." Martha, the sister of him that was dead, said to him, "Lord, by this time he stinks, for he has been dead four days." Jesus said to her, "Didn't I say to you, that if you would believe [requirement of faith], you would see the glory of God [receipt of the resurrection and glorification of the saints]?" Then they took away the stone from the place where the dead was laid.

Calvinist Version. And some of them said, "Could not this man which regenerated the blind man, have caused that even this man would not have died spiritually in the first place?" Jesus said, "Take away the really big obstacle to regeneration." Martha, the sister of him that was spiritually dead, said to him, "Lord, by this time he's sinning like crazy, for he has been spiritually dead four days." Jesus said to her, "Didn't I say to you, that if you would be regenerated [requirement of regeneration], your brother would believe [receipt of faith]?" Then they took away the really big obstacle to regeneration from the place where the spiritually dead was laid.

Jesus waited until Lazarus had been dead four days and his body had begun decaying before restoring him to life so no one could say he hadn't really been dead, and to show he can resurrect those who have been decayed, or eaten by fish, or dissolved in the ocean, etc.

Mostly, Jesus groaned when he came to the cave because he cared about the sorrow of the people who lost their loved one. But he probably also thought about how he would soon suffer, and be killed, and be buried in a cave like this for three days before his resurrection. [Jesus would not be spiritually dead for three days.]

The resurrected body will be a "spiritual" body, in the sense that the source of its transformation will be from God. It will not be "flesh and blood" which "cannot inherit the kingdom of God," 1 Cor. 15:50; but it will be "flesh and bones" (Lu. 24:42), not a spirit. After his resurrection, Jesus said, "A spirit doesn't have flesh and bones, as you see I have. ... Have you any food here? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did

eat before them,” Luke 24:42-43. He ate to prove his resurrected body was physical.

The physical resurrection of Lazarus is a bad illustration of giving spiritual life, because resurrection doesn't in itself indicate either salvation or damnation. Both believers and unbelievers are raised. “The hour is coming in the which all that are in the graves will hear his voice, and will come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation,” Jn. 5:28-29.

Does everything have to symbolize spiritual salvation: healing the lame, the blind, raising the dead? Isn't physical death a significant enough tribulation most believers will face? Why are Reformed theologians so against anything physical? To disdain the physical realm is ungodly and unscriptural. The physical realm is half of God's creation and he knew what he was doing in creating it and pronouncing it “good” (Gen. 1:4, 10, 12, 18, 21, 25, 31).

If you're going to try to allegorize this miracle to represent spiritual birth, what is the really big obstacle to spiritual birth that the stone symbolizes? Almost everyone would guess something different, but if the miracle is about physical resurrection, the stone represents - a stone. And why would men have to remove the obstacle if it were true God 'sovereignly' regenerates? Augustine said the stone represents enslaving habits that many unsaved people have. Dream on, Augustine.

Augustine (Calvinist). [Sinners] pressed down by a malignant habit, are as it were buried, ... as was said of Lazarus, by this time he stinks. That heap [stone] placed upon the grave, is this stubborn force of habit, whereby the soul is pressed down. ... For the Lord delivers even from evil habits. ... The ... example of ... Lazarus [is a] grievous kind of death ... distinguished as a habit of wickedness.⁹⁸

Augustine is correct that in the spiritual realm, unsaved men are often enslaved to bad habits. But in the physical realm, does a stone blocking the door of a dead man's tomb really stop him from doing anything??? Shouldn't that alone have enabled even Augustine to see that physical death is not a good picture of spiritual death?

And as we saw in chapter 5, both the Father and the Son can give physical healing and resurrection to "whom he will" (Jn. 5:21), which is why "the hour is coming in which all that are in the graves will hear his voice and will come forth" (Jn. 5:28-29) to judgment; but neither the Father nor the Son can give freely chosen faith or spiritual life to whomever they wish, as evidenced by the disabled man that was healed, but not saved, in chapter 5.

Jn. 11:41b-42.

And Jesus lifted up his eyes, and said, "Father, I thank you that you heard me. And I knew that you always hear me, but because of the people which stand by I said it [requirement of hearing the gospel], so that they may believe [possibility of faith] that you have sent me."

Calvinist Version. And Jesus said, "Father, I thank you for regenerating [requirement of regeneration] Lazarus so that he may believe [receipt of faith]."

The choice of who is predestined is determined by whom the Father gives to Jesus, "all that the Father gives me" (Jn. 5:37), not by whom Jesus prays to the Father for, "Father, I thank you that you heard me." But in regards to physical healing and resurrection, it's true that "even now, whatever you [Jesus] will ask of God, God will give it to you" (vs. 22).

Is the purpose of God in supposedly sovereignly spiritually regenerating people for the purpose of causing others to start believing instead of themselves? "Because of the people which stand by, I said it, that they may believe."

Rather, in this narrative, the words and works of Jesus give men the opportunity to believe, and many bystanders do because of what they see and hear, not because of predestination.

Jn. 11:43-45.

And when he thus had spoken, he cried with a loud voice, "Lazarus, come forth!" And he that was dead came forth, bound hand and foot with graveclothes, and his face was bound about with a napkin. Jesus said to them, "Loose him, and let him go." Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

Calvinist Version. He cried with a loud voice, "Lazarus, come forth!" And he that was spiritually dead was regenerated but he still had a lot of problems. Jesus said to them, "Help him with his problems." Then many of the Jews, which were also spiritually dead, but for some reason not in tombs, and had seen Lazarus believe on Jesus, were also regenerated.

Why weren't the unbelieving Jews who believed on Jesus because they saw Lazarus raised from the dead, also in tombs supposedly needing regeneration like Lazarus? That they believed without needing to be raised from the dead spiritually, would symbolize that most unregenerate men, probably those without bad habits like Augustine described, lol, can believe without being regenerated.

And nowhere does it say that Lazarus believed after he was raised from the dead, the main point Calvinists use this miracle to try to prove. Lazarus was actually a believer before he died, and this miracle is about physical resurrection, not spiritual birth.

Piper (Calvinist). [1] Jesus called with a loud voice, "Lazarus, come out" (Jn. 11:43). And the dead man came out. This kind of call creates what it calls for. If it says, "Live!" it creates life. If it says, "Repent!" it creates repentance. If it says "Believe!" it creates faith. ... He really did call us—like Lazarus—from death to life. ... God has overcome the rebellion of our hearts and drawn us to Christ and created faith. ...

The call ... overcomes all resistance and produces the faith that justifies.⁹⁹ [But of course John 11 says nothing about God creating repentance or faith by commanding it.]

Dodd (Non-Calvinist Interpretation). The story of the raising of Lazarus is so conceived as to present a picture of resurrection as it is described in 5:28. "Those who are in the tombs," [5:28] "He found Lazarus in the tomb (11:17)." "Will hear his voice," [5:28] "He cried with a loud voice ' Lazarus, come out!' (11:43)." "And come out," [5:28] "The dead man came out (11:44)."

Dodd provided a much more biblical and in-context interpretation than Piper.

JESUS' PROPHECY OF LAZARUS' RESURRECTION IN JOHN 5:25	
John 5:25-27. The hour is coming, <u>AND NOW IS</u> when the dead will hear the voice of the Son of God, and they that hear will live. For as the Father has life in himself, so has he given to the Son to have life in himself, and has given him authority to execute judgment also.	
John 5:28-29	John 11:17-44
5:28a. The hour is coming in which all that are <u>in the graves</u>	11:17. When Jesus came, he found that he had lain <u>in the grave</u> four days already.
5:28b. will hear his <u>voice</u>	11:43. He cried with a loud <u>voice</u> , "Lazarus, come forth."
5:29a. and will <u>come forth</u>	11:44. And he that was dead <u>came forth</u> .
5:29b. they that have done good, to the resurr. of life; and they that have done evil, to the resurr. of damnation.	

Jn. 11:46-48.

But some of them went their ways to the Pharisees, and told them what things Jesus had done. Then the chief priests and the Pharisees gathered a council, and said, "What do we do? For this man does

many miracles. If we let him alone thus, all men will believe on him, and the Romans will come and take away both our place and nation.

Calvinist Version, Jn. 11:46-48. But some of the other spiritually dead men, who for some reason weren't in tombs, went their ways to the Pharisees. Then the Pharisees gathered and said, "If we let him alone thus, all men will believe on him; because they didn't understand 'the doctrines of grace,' that nobody can believe on him.

If Augustine and Calvin had been there, they could have taught the Pharisees that only a small number of men have been preselected to be given faith, so they don't need to worry that "all men will believe on him."

Spurgeon (Calvinist). His voice can be heard in the innermost prison of spiritual death. As he called Lazarus, and made him live by his own supreme power, so can he quicken the corrupt sinner. ... We lay wrapped in the grave-clothes of trespasses and sins, and were, like Lazarus, even beginning to stink. He came, and by his mighty Voice he called us forth, and we arose to newness of life. Gracious, indeed, is he who, in the freeness and sovereignty of his grace, is found of them that sought him not, and is made manifest unto them that asked not after him. ... When we consider the story of Lazarus, who had been dead, we perceive that every point of his resurrection bristles with spiritual teaching.¹⁰⁰

Really? Every point bristles with spiritual teaching? Can a Calvinist interpretation handle even the broadest parts of this episode? The episode begins with Lazarus alive and saved; one of Jesus' and the apostles' closest friends. The narrative could possibly be used to picture someone losing their salvation and gaining it back, but not the salvation experience of an unbeliever. The episode also begins with Lazarus sick and almost ready to die. Do men start out saved, and only if they don't take care of their spiritual health become spiritually dead? Why would Jesus be happy for the disciples sake that he wasn't there to keep Lazarus spiritually alive, and glad that he died spiritually and lost his salvation? Why would Jesus say that Lazarus was not dead, but only asleep, if Lazarus wasn't a believer? Are spiritually

dead men actually only spiritually asleep, or are there two classes of unbelievers, those dead and those merely asleep.

Why did both Martha and Mary say if Jesus had been there Lazarus wouldn't have died (spiritually?) in the first place? Why did Jesus say, "I am the resurrection," when there's no resurrection of spirits? Why was Martha's faith required for Lazarus' regeneration? Does the stone really represent bad habits as Augustine says? If God sovereignly regenerates men, why does he need other men to take the stone away? Why did Lazarus have to be regenerated before he believed, but many of the other unbelievers believed just by hearing Jesus' words and seeing his miracle? Why weren't all those other unbelievers in tombs?

It's really better to take the account as John wrote it. Lazarus was a born-again believer that died physically and was restored to life physically. Jesus had promised this event back in John 5:25, "The hour is coming, and now is, when the dead will hear the voice of the Son of God, and they that hear will live." And physical things, although not as primary as spiritual things, are still very important - enough that the future glorification of our physical bodies to be "like his glorious body" (Phil. 3:21) is the ultimate aim and completion of our complete salvation - justification, sanctification, and glorification. Let's not preach an incomplete gospel. No wonder Christians are so lacking in spiritual maturity these days.

The resurrection and glorification of our physical bodies is the final and crowning event of our salvation. God's ultimate purpose is not merely for us to be justified and regenerated, but "to them who are the called according to his purpose, ... he also did predestinate to be conformed to the image of his Son, so that he might be the firstborn among many brethren" (Rom. 8:28-29).

“Now are we the sons of God, and ... we know that, when he will appear, we will be like him; for we will see him as he is,” 1 Jn. 3:2. “Father, I will that they also, whom you have given me, be with me where I am; that they may behold my glory, which you have given me, for you loved me before the foundation of the world,” Jn. 17:24. “This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby,” vs. 4. “Jesus said to [Martha], “Didn’t I say to you, that if you would believe, you would see the glory of God?!” vs. 40. By this miracle, Jesus proved the certainty that someday every believer will be resurrected and see the glory of God.

Jn. 11:49-53.

And one of them, named Caiaphas, being the high priest that same year, said to them, “You know nothing at all, nor consider that it is expedient for us, that one man would die for the people, and that the whole nation perish not. And this he spoke, not of himself; but being high priest that year, he [though an unbeliever truly] prophesied that Jesus would die for that nation; and not for that nation only, but that also he would gather together in one the children of God that were scattered abroad. Then from that day forth, they took counsel together to put him to death.

The chief priests and Pharisees worried that if the people followed Jesus as Messiah, and proclaimed him king, Rome would attack and defeat them. Actually, it was their rejection of Jesus as Messiah that brought God’s judgment of the 70 AD destruction and the 132 AD. dispersion.

Caiaphas thought he was saying that the execution of one man, Jesus, would prevent “the whole nation” (vs. 50) of Israel from being attacked and destroyed. Instead, the Holy Spirit was using him, even though unsaved, to prophesy that Jesus would die for the sins of “the whole nation” (vs. 50) of Israel, so that all who believe would not perish eternally.

There is nothing in the text, but only in the preconceived doctrines Calvinists impose on all scripture, to limit Messiah's death to the sake of the elect of that nation. As for God using an unbeliever to prophesy, he did the same with Saul (1 Sam. 10:1-13), and he used Judas to do the same miracles the other apostles did.

In contrast, the "gather[ing] together in one the children of God that were scattered abroad" (vs. 52) does refer to a subset of people in other nations. Messiah died for all, but gathered only some. They were already "the children of God" (vs. 52), because they already trusted in the God of Israel and his word for their salvation, and they accepted the gospel message of Messiah when they eventually heard it. Like Lydia, who already "worshipped God" (Acts 16:14) before Paul evangelized her at a Jewish prayer meeting outside Philippi in northern Greece.

Jn. 15. Sanctification

Jn. 15:10-19.

If you keep my commandments, you will abide in my love. ... This is my commandment, that you love one another. ... You have not chosen me, but I have chosen you, and ordained you, that you would go and bring forth fruit [sanctification]. ... Because you are not of the world, but I have chosen you out of the world, therefore the world hates you.

Calvinist Version. You have not chosen me, but I have chosen you, and ordained you, that you would believe.

These words of Jesus apply to all believers, not just the eleven apostles (excluding Judas), because he said he chose them "out of the world" (vs. 19), not out from among other believers; and because keeping his commandments, love, and being fruitful are things all believers must do. The Holy Spirit causes all born-again Christians without exception to keep God's commandments and love the brethren.

Lack of either of these two things proves a person isn't born again even if he claims to be.

1 Jn. 4:7. Every one that does righteousness is born of him.

1 Jn. 2:29. Every one that loves is born of God,"

1 Jn. 2:4. He that says, 'I know him,' and doesn't keep his commandments is a liar [about knowing him].

1 Jn. 2:9. He that says he is in the light, and hates his brother, [is a liar, and] is in darkness.

Jesus said he chose us out of the world, but he didn't say here how he made his decision about whom to choose. He had already told us ...

Jn. 6:37. All that the Father gives me will come to me, and him that comes to me I will in no wise cast out.

Jesus chose everyone the Father gave him.

Jn. 6:19. I have chosen you out of the world.

Jn. 17:6. The men which you gave me out of the world.

If that seems like a strange kind of choosing, it's the same kind the Father used when he chose all who are in Messiah through his foreknowledge. He didn't choose us "to be in him," but chose we who were in him through justification by faith.

Eph. 1:4. He has chosen us in him before the foundation of the world.

The Bible's emphasis is not on whom God chooses, but on what he chooses us to.

Eph. 1:4. He has chosen us in him before the foundation of the world, that we would be holy and without blame before him in love.

Eph. 2:10. We are his workmanship, created in Messiah Jesus unto good works, which God has before ordained that we would walk in

them.

Eph. 2:16. I have chosen you, and ordained you, that you would go and bring forth fruit [i.e. sanctification, not “that you would believe”].

The purpose of salvation is not primarily that men be forgiven and justified, but that they be sanctified and glorified.

Rom. 6:4. We are buried with him by baptism [by the Spirit, 1 Cor. 12:13] into [his] death, so that like Messiah was raised up from the dead by the glory of the Father, even so we also would walk in newness of life.

By entering into salvation, we enter into the purpose of God, chosen to good works, and to our future glorification.

Jn. 17. Union and Glorification

Jn. 17:2-3, 6-9, 11.

Father, the hour is come. Glorify your Son, so that your Son also may glorify you. As you have given him power over all flesh, that he would give eternal life [regeneration and glorification] to as many as you have given him. And this is life eternal, that they would know you ... and Jesus Messiah [union]. ... I have manifested your name to the men which you gave me out of the world. They were yours, and you gave them to me. ... I have given to them the words which you gave me, and they have received them, ... and they have believed that you sent me. ... I pray not for the world, but for them which you have given me, for they are yours. ... Keep [glorification] through your own name those whom you have given me, that they may be one, as we are [union].

Calvinist Version. You have given him power over all flesh, that he would give faith to as many as you have given him.

Jesus gives eternal life, not faith, to those the Father gave him. Through God’s provision of redemption in Messiah, faith in him results in justification and union, which (logically, not chronologically) results in the Father giving them to Jesus from before the foundation of the world through his intimate foreknowledge of them. Eternal life

comes from union with Jesus and the Father. "This is life eternal, that they would know you ... and Jesus Messiah," vs. 3.

God also gives them eternal security, the perseverance of the saints, the certainty of future glorification. "Keep through your own name those whom you have given me," vs. 11. Union with him also results in the ultimate characteristic of present sanctification: love. "That they may be one, as we are," vs. 11. "That the love wherewith you have loved me may be in them, and I in them," vs. 26.

Jn. 17:22-24.

The glory which you gave me I have given them [glorification], that they may be one, even as we are one. I in them, and you in me [union]. ... I will that they also, whom you have given me, be with me where I am; that they may behold my glory [and share in it via glorification], which you have given me; for you loved me before the foundation of the world [and he thereby loved us and chose us in him before the foundation of the world, Eph. 1:4,6].

Calvinist Version. I will that they also, whom you have given me, be given faith.

"The glory which you gave me I have given them," vs. 22, but we won't receive it until "they ... whom you have given me, be with me where I am, ... [and] behold my glory" (vs. 24). We won't only behold his glory, but will also share in it. "When he will appear, we will be like him, for we will see him as he is," 1 Jn. 3:2.

Because we're in union with the Son, we're predestinated to glorification with the Son. "To them which are in Messiah Jesus, ... [since] Messiah is in you [union], ... [and] since the Spirit of him that raised up Jesus from the dead dwells in you, he that raised up Messiah from the dead will also [resurrect] your mortal bodies by his Spirit that dwells in you. ... Whom he did foreknow, he also did predestinate to

be conformed to the image of his Son, so that he might be the firstborn [from the dead] among many brethren. Moreover whom he did predestinate, ... them he also glorified," Rom. 8:1, 10-11, 29-30. "Knowing that he which raised up the Lord Jesus will raise up us also by Jesus, and will present us with you, ... to the glory of God," 2 Cor. 4:14-15.

As the Father "loved [the Son] before the foundation of the world" (vs. 24), so also "he has chosen us in him before the foundation of the world, ... accepted in the beloved" (Eph. 1:4-6). His ultimate purpose is that even our physical bodies will one day share in the glory which Messiah's body already has, and all creation will be renewed. "I, John, ... saw ... the Son of man, ... and his countenance was as the sun," Rev. 1:9-16.

Appendix 1. The Angel of the LORD

Man is comprised of three parts, body, soul, and spirit. “I pray God your whole spirit and soul and body be preserved blameless,” 1 Thess. 5:23. And since “God created man in his own image” (Gen. 1:27), it’s not surprising God is also comprised of three parts, “the Father, the Word [the Son], and the Holy Spirit” (1 Jn. 5:7).

My body, soul, and spirit all share the same name, Wayne. And the Father, Son, and Holy Spirit all share the same name, Jehovah. The part of me that can be seen is called my body, Wayne’s body. And the part of Jehovah that can be seen was called his angel, Jehovah’s angel.

He’s also called the Son, the Word, and was called the Angel of the LORD, because LORD in all caps in the KJV is a placeholder for the name of God, transliterated Jehovah, or Yahweh, or however it’s pronounced. It’s not that he actually was an angel, “he didn’t take on himself the nature of angels” (Heb. 2:16), but that he looked like an angel, because angels look like men, since only Cherubim and Seraphim have wings. And he was spirit like an angel. Later, he “was made flesh” (Jn. 1:14), and became a man, and was named Jesus. So he’s no longer “the Angel of the LORD,” but “the man, Messiah Jesus” (1 Tim. 2:5).

The pre-incarnate Jesus was with men from the beginning of creation. He walked with Adam and Eve (Gen. 3:8) and Enoch (Gen. 5:22-24).

Hagar saw the Angel of the LORD.

Hagar.

Gen 16:7, 13. The Angel of the LORD found [Hagar]. ... And [Hagar] called the name of Jehovah that spoke to her, you are “El Roi [The God I See],” for she said, “Here have I also seen him that sees me.”

The targums are rabbinic paraphrases of the original Hebrew into the vernacular Aramaic which the Jewish people spoke after their captivity in Babylon. In them, the rabbis claimed Hagar didn't ‘call the name’ of the Jehovah that spoke with her anything, but rather ‘called on the name’ of Jehovah, or in other words, she merely prayed.

Targum Onkelos: And she { prayed in} the Name of the Lord who had spoken with her, { and she said:} “You are Eloha, seeing all.”

But Genesis 16:13 says Hagar called the name of Jehovah [shem Yehovah] something, just as Abraham called the name of a place [shem ha-makom] something. It doesn't say Hagar called on the name of Jehovah, because there's no “b,” meaning “on” before “name,” like there is when Abraham called “on” the name of Jehovah [b'shem Yehovah] in prayer. “There he built an altar to the LORD, and called on the name of the LORD,” Gen. 12:8, also 13:4 and 21:33.

The rabbis in the targums were trying to avoid the idea that Hagar saw Jehovah, as the scripture says she did. She didn't see the Father, but she saw the visible part of Jehovah, the Angel of Jehovah, the Son, the Word.

The Angel of the LORD and two angels came to Abraham one afternoon.

Abraham.

Gen. 18:1-2. And Jehovah appeared to [Abraham] in the plains of Mamre. ... And, lo, three men stood by him [Abraham]. ... And he ... set [food] before them, ... and they did eat.

The targums say Abraham didn't see God himself but rather his glory. They are partly right since, Yeshua is “the glory as

of the only begotten of the Father,” Jn. 1:14.

Targum Onkelos: And the glory of the Lord was revealed to [Abraham] in the valley of Mamre. ... Three angels in the resemblance of men were standing before him.

The two angels went on to Sodom, but the Angel of the LORD, who is also Jehovah, stayed to announce Isaac’s birth and hear Abraham’s prayer regarding Lot and Sodom.

Abraham. Gen. 18:2, 22-19:1. Lo, three men [the Angel of Jehovah and two angels] stood by [Abraham]. ... The men [the two angels] ... went toward Sodom; but Abraham stood yet before Jehovah. ... And Jehovah went his way, as soon as he had finished talking with Abraham. And two angels came to Sodom at evening.

But the targums have God waiting around while Abraham feeds three angels, one of which leaves after announcing Isaac’s birth, and two of which go on to Sodom. And again, they say God didn’t talk with Abraham; his glory did.

Targum Onkelos: The [angel] who had made known the tidings to Sarah ascended. ... The majesty of the Lord went up when He had ceased to speak with Abraham. ... Two angels came to Sodom at the evening.

Rambam taught that every time the Bible says anyone, except for Moses, saw angels or God, it was only a vision. “The forms in which angels appear form part of the prophetic vision. Some prophets see angels in the form of man.”¹⁰¹

Ramban, on the other hand, rightly points out that’s impossible because it would mean all the men of Sodom had the same vision.¹⁰² “The men of ... Sodom surrounded the house, ... both old and young, all the people from every quarter, and they called to Lot, ... ‘Where are the men which came in to you this night?’” Gen. 19:4-5.

Jacob wrestled with the Angel of the LORD, and said he saw God face to face.

Jacob.

Gen. 32:24, 30. Jacob was left alone, and there wrestled a man with him until the breaking of the day. ... And [the man] said, "Your name will no longer be called Jacob, but Israel; for as a prince you have power with God and with men, and have prevailed." ... And Jacob called the name of the place Peniel, for I have seen God [Elohim] face to face, and my life is preserved.

But the rabbis claim he only only saw an angel. The *Shenei Luhot HaBerit*, published in 1648, and some other works, even go so far as to say what he saw was Esau's guardian angel, Samael, i.e. Satan, who only temporarily named Jacob "Israel." "We must certainly not imagine that someone like Samael would grant Jacob blanket recognition for the future. Jacob's right to be called "Israel" was conferred upon him only at Bet El in [Gen.] 35:9." The Judaica Press translation blatantly changes the word of God to say Jacob said he saw an angel instead of God face to face.

Judaica Press Bible, Gen. 32: 30. I saw an angel face to face. Midrash Rabbah, Bereishit Rabbah 77. He was the ministering [guardian] angel of Esau.

Moses saw the Angel of the LORD, who is also God, in the burning bush. But the rabbis have Zagnugael, Jehovah, and the Word of the Lord, all using a very busy bush.

The Bush.

Ex. 3:2-15. The Angel of LORD appeared to him in a flame of fire out of the midst of a bush. ... And when the LORD saw that he turned aside to see, God called to him out of the midst of the bush. ... Say, ... 'I Am has sent me to you.'

Targum Onkelos. Zagnugael, the angel of the Lord, appeared to him in a flame of fire in the midst of the bush. ... The Lord called to him

from the midst of the bush. ... Targum Jerusalem. And the Word of the Lord said to Mosheh, ... [say] EHEYEH has sent me to you.

The Angel of the LORD was with Israel in the shekinah glory cloud from the birth of the nation at the Exodus, until the destruction of the first temple and the Babylonian captivity. The shekinah glory is a high, narrow, pillar of cloud, with a fiery light inside, that makes the cloud look bright during the day, and whose fire shines through clearly at night. Jehovah was in the cloud. "The LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night," Ex. 13:21.

The rabbis didn't want to say Jehovah was in the cloud, so they said the shekinah glory was in the cloud.

The Shekinah Glory Cloud.

Ex. 13:21. Jehovah went before them by day in a pillar of a cloud.

Targum Pseudo-Jonathan. The glory of the Shekinah of the Lord went before them by day in the column of the Cloud.

Jehovah was in the cloud in the person of the Angel of the LORD. This is shown by the parallelism of Exodus 14:19a and 14:19b. But the Angel of the LORD is not synonymous with the cloud. Exodus 14:19a says the Angel of the LORD moved first in this case, and then in 14:19b the cloud caught up.

The Angel of the LORD. Ex. 14:19. The Angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them.

Targum Onkelos. The angel of the Lord who went before the camp of Israel passed by and came behind them; and the column of the cloud passed from before them and abode behind them.

The Angel of the LORD that accompanied Israel through the whole forty years of wandering in the wilderness was Jehovah, because Jehovah's name was in him, and he had the power to remit or retain Israel's sins.

Ex. 23:20-21. Behold, I send an Angel before you. ... Beware of him, ... for he will not pardon your transgressions, for my name is in him.

But the rabbis didn't want to say God's name was in the Angel, so they changed the word of God to say the Angel's words were said in God's name! And yet it's interesting they still chose to capitalize "My Angel" in this passage. By the way, there are no capital letters in the original Hebrew. It's up to the translators to capitalize whatever words they want.

Targum Onkelos. Behold, I send My Angel before thee. ... Take heed before Him, ... for He will not forgive your sins, for in My Name are His words.

Inside the shekinah glory cloud are four cherubs, the four beasts of Revelation 4:6-9. And at the very top of the cloud's tall, narrow, pillar-like, dreadful height, sat the Angel of the LORD.

Ezek. 1:4-28. A whirlwind came out of the north, a great cloud, and a fire enfolding itself, and a brightness was about it. ... Out of the midst thereof came the likeness of four living creatures. ... Their appearance was like burning coals of fire, ... and the fire was bright, and out of the fire went forth lightning. ... As for their rings, they were so high that they were dreadful. ... And the likeness of the firmament, ... was as the color of the terrible crystal, stretched forth over their heads above. ... And above the firmament that was over their heads was the likeness of a throne, ... and on the likeness of the throne was the likeness as the appearance of a man above upon it. ... From the appearance of his loins even upward, and from the appearance of his loins even downward, ... the appearance of fire. ... This was the appearance of the likeness of the glory of the LORD.

The Angel of the LORD dwelt in the tabernacle from the time of the Exodus until the time of David.

Tabernacle.

Ex. 40:33-34. So Moses finished the work. Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle.

Moses regularly spoke with the LORD, face to face; but the rabbis have him speaking with the voice of the LORD, word for word. The people only ever saw the shekinah glory, but once Moses saw the Angel of the LORD who dwells in the shekinah glory [Ezek. 1:26-27], but the rabbis have Moses seeing only the hand border of the shekinah glory.

Moses.

Ex. 33:10-11. All the people saw the cloudy pillar stand at the tabernacle door, ... and Jehovah spoke to Moses face to face. Exodus 33:21-23. I will ... cover you with my hand while I pass by, and I will take away my hand, and you will see my back parts. Deut. 34:10. And there arose not a prophet since in Israel like to Moses, whom Jehovah knew face to face.

Targum Onkelos. All the people saw the column of the Cloud standing at the door of the tabernacle, ... and the Lord spoke with Mosheh word for word, - the voice of the word was heard, but the Majesty of the Presence was not seen. ... I will ... overshadow you with My Word ... and I will make the host of angels who stand and minister before Me to pass by, and you will see the handborder of the tephilla of My glorious Shekinah. ... No prophet has again risen in Israel like to Mosheh, because the Word of the Lord had known him to speak with him word for word.

Seventy-four men saw God, i.e. the Angel of the LORD, at one time on Mt. Sinai. The targums say they saw the glory of God, rather than God, and they are partly right, since they saw the pre-incarnate Yeshua, who is the visible glory of God.

The 70 Elders.

Ex. 24:9-11. Then Moses went up, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel, and they saw the God of Israel. And there was under his feet as it were a paved work of a sapphire stone,

and as it were the body of heaven in his clearness. And on the nobles of the children of Israel he laid not his hand. Also, they saw God, and did eat and drink.

Targum Onkelos and Jonathan Ex. 24:10. “[They saw] the glory of the God of Israel. ... Targum Jonathan Ex. 24:11. They saw the glory of the Shekinah of the Lord.”

Joshua saw the angel of the LORD, and like Moses, was commanded to remove his shoes.

Joshua.

Josh. 5:13-15. There stood a man over against [Joshua]. ... And Joshua fell on his face to the earth, and did worship. ... And the Captain of the LORD's host said, ... “Loose your shoe from off your foot; for the place whereon you stand is holy.”

And the Angel of the LORD dwelt at Shiloh from the time of Joshua to Samuel.

Shiloh.

Josh. 18:1. The whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there. 1 Sam. 4:21. She named the child Ichabod, saying, “The glory is departed from Israel,” because the ark of God was taken.

When the Exodus journeyings and the conquest of Canaan were complete, the Angel of the LORD dismissed the people to their individual inheritances in the land.

Israel at Bochim.

Jdg. 2:1-6. And an angel of the LORD came up from Gilgal to Bochim, and said, “I made you to go up out of Egypt, and have brought you to the land which I swore to your fathers; and I said, ‘I will never break my covenant with you, and you shall make no league with the inhabitants of this land; you shall throw down their altars.’ But you have not obeyed my voice. ... Wherefore ... I will not drive them out from before you, but they shall be as thorns in your sides, and their gods shall be a snare to you.’ And ... when the angel of the LORD spoke these words to all the children of Israel, ... the people lifted up

their voice, and wept. And they called the name of that place Bochim, and they sacrificed there to the LORD. And when Joshua had let the people go, the children of Israel went every man to his inheritance to possess the land.

Gideon and Samson's parents saw the Angel of the LORD.

Gideon.

Jdg. 6:22. Gideon said, "Alas, O Lord Jehovah! For I have seen the Angel of the LORD face to face. And the LORD said to him, "You will not die."

Samson's Parents.

Jdg. 13:11-22. Manoah ... came to the man [the Angel of the LORD], ... and offered [a meat offering] upon a rock to the LORD. And ... the Angel of the LORD ascended in the flame of the altar. ... And Manoah said to his wife, "We will surely die, because we have seen God."

And the Angel of the LORD dwelt in the temple at Jerusalem from the time of Solomon to Ezekiel.

Solomon's Temple.

2 Chr. 5:1, 13-14. The house of the LORD was finished. ... Then the house was filled with a cloud. ... The glory of the LORD... filled the house of God.

The Angel of the LORD slowly and reluctantly left the first temple just before it was destroyed.

Leaving the Temple.

Ezek. 10:4, 18, 23. The glory of the LORD went up from the cherub, and stood over the threshold of the house. ... Then the glory of the LORD departed from off the threshold of the house, and stood over the cherubims. ... And the glory of the LORD went up from the midst of the city, and stood on the mountain which is on the east side of the city [the mount of Olives].

The Angel of the LORD visited the Israelites in Babylon. Like when ...

The Furnace in Babylon.

Dan. 3:24-25. Nebuchadnezzar the king was astonished, and rose up in haste, and spoke, and said to his counsellors, "Didn't we cast three men bound into the midst of the fire?" They answered and said to the king, "True, O king." He answered and said, "Lo, I see four men loose, walking in the midst of the fire, and they aren't hurt; and the form of the fourth is like the Son of God."

Five hundred years later, the Angel of the LORD became flesh. "The Word was made flesh, and tabernacled among us, and we beheld his glory, the glory as of the only begotten of the Father," Jn. 1:14.

And he suddenly appeared at the second temple in Jerusalem, also called Herod's Temple since Herod had renovated it.

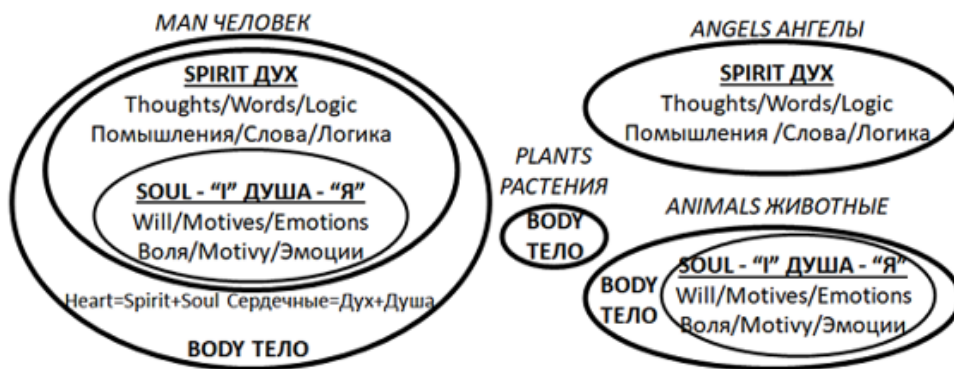
Herod's Temple.

Hag. 2:9. The glory of this latter house [the second temple] will be greater than of the former [the first temple, Solomon's temple]. Mal. 3:1. I will send my messenger [John the Baptist], and he will prepare the way before me [God]; and the LORD, whom you seek, will suddenly come to his temple, even my Angel of the Covenant, whom you delight in. Jn. 2:13-15. Jesus went up to Jerusalem, and found in the temple those that sold, ... and the changers of money sitting, and when he had made a scourge of small cords, he drove them all out of the temple.

And in the outer court of the temple, just yards from the holy of holies where he had dwelt with Israel throughout their entire 1000-year sovereign, national history, from the Exodus to the Babylonian Captivity; the caretakers of the temple, the Jewish leaders "sought ... to kill him, because he had not only broken the sabbath [in their opinion by healing on the sabbath], but also said that God was his Father, making himself equal with God" (Jn. 5:18). He answered, "Had you believed Moses, you would have believed me, for he wrote of me" (Jn. 5:46).

The Angel of the LORD: Handout

MAN IS A COMPOSITE BEING



The Soul is the Essence of the Man, his Will, Motives, and Emotions

Mk. 8:36. What shall it profit a man, if he shall gain the whole world, and lose his own soul?

Acts 27:37. We were in all in the ship two hundred and seventy-six souls.

Mk. 14:34. [Yeshua] said to them, "My soul is exceedingly sorrowful unto death."

The Spirit is the Part that Thinks, Uses Logic, and Words

1 Cor. 2:11-13. What ... knows the things of a man, except the spirit of man which is in him? Even so the things of God knows none, except the Spirit of God. ... We speak, not in the words which man's wisdom teaches, but [words] which the Holy Spirit teaches.

The Heart is Comprised of the Soul and the Spirit

Heb. 4:12. The word of God is ... sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, ... and is a discerner of the thoughts [spirit] and intents [soul] of the heart.

Lu. 5:22. When Yeshua perceived their thoughts, he answering said to them, "What reason you in your hearts?"

So the Whole Man Is Comprised of Body, Soul, and Spirit

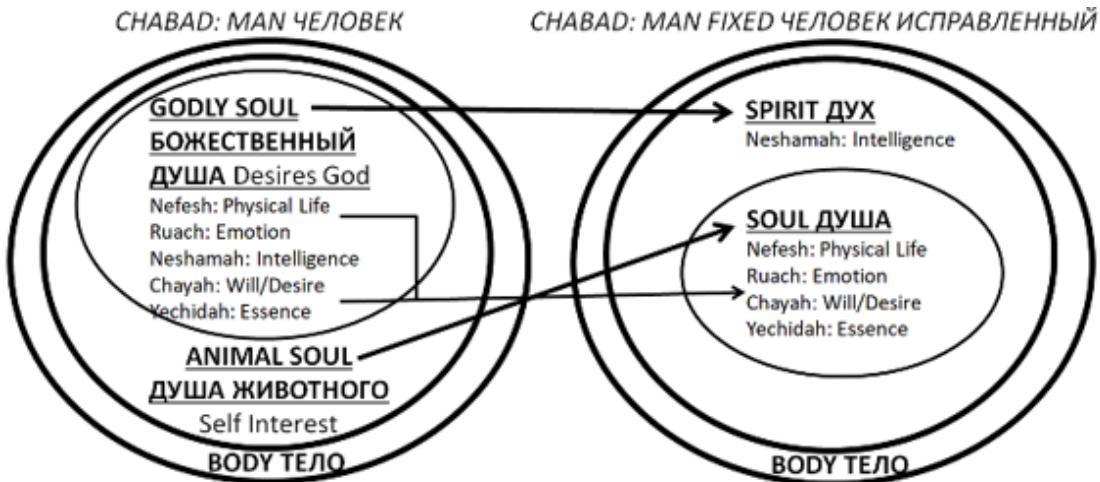
1 Thess. 5:23. I pray God your whole spirit and soul and body be preserved blameless.

Mk. 12:30. You shall love the Lord your God with all your heart [spirit and soul], and with all your soul, and with all your mind [spirit], and with all your strength [body]: this is the first commandment.

Plants Have Only Bodies, Animals Have Bodies and Souls, Angels Have Only Spirits

Heb. 1:7. [God] makes his angels spirits, and his ministers a flame of fire.

The Midrash Rabbah and Chabad Also Teach that Man Is a Composite Being



Chabad. The soul ... is the ... "I" that inhabits the body. ... [The soul has] five levels (Midrash Rabbah, Bereishit 14:9). [We each have a] G-dly Soul ... enclothed within [an] Animal Soul ... enclothed within the body. --- A soul is formed in ... spiritual realms, ... is dispatched to the physical realm, enclothed within an Animal Soul, equipped with a body, [and] ... upon conclusion of its physical life-span, the soul resumes a purely spiritual state. ... The soul will [be] reunited with the [resurrected] body in the Messianic Era. https://chabad.org/library/article_cdo/aid/3194/jewish/What-is-a-Soul-Neshamah.htm

Our Problem and the Solution

Rom. 1:24-28. Wherefore God ... gave them up to uncleanness ... to dishonour their own bodies [body] between themselves, ... God gave them up to vile passions [soul], ... and ... God gave them over to a reprobate mind [spirit].

1 Cor. 2:14. The soulish man doesn't receive the things of the Spirit of God, for they are foolishness to him; neither can he know [spirit] them, because they are spiritually discerned.

Jn. 1:6-12, 36. That which is born of the flesh [body] is flesh [body]; and that which is born of the Spirit is spirit. ... You must be ... born of the Spirit. [Otherwise,] how shall you believe, if I tell you of heavenly things? ... He that believes on the Son has everlasting life.

GOD IS A COMPOSITE BEING

Man Is a Composite Being With a Body, a Soul, and a Spirit

1 Thess. 5:23. Your whole spirit and soul and body be preserved blameless.

As Man Has a Spirit, so God Has a Spirit

Gen. 1:1-2. In the beginning God created the heaven and the earth. ... And the Spirit of God [Ruach Elohim, רוח אֱלֹהִים] moved on the face of the waters.

JPS: Gen. 1:2. A wind from God was sweeping over the water.

Ex. 31:3. I have filled [Bezaleel] with the Spirit of God [Ruach Elohim, רוח אֱלֹהִים], in wisdom ... and in all manner of workmanship.

1 Sam. 10:6. The Spirit of Yehovah [Ruach Yehovah, רוח יהוה] will come upon you, and you will prophesy.

As Man Has a Visible Part, so God Has a Visible Part

Hagar: Gen. 16:7, 13. The Angel of Yehovah found [Hagar]. ... And [Hagar] called the name of Yehovah that spoke to her, you are “El Roi,” for she said, “Here have I also seen him that sees me.”

Abraham: Gen. 18:1-19:1. Yehovah appeared to [Abraham].
... Three men stood by him. ... He ... said, "Yehovah*, ... I will
fetch a morsel of bread." ... And the men ... went toward
Sodom; but Abraham stood yet before Yehovah. ... And
there came two angels to Sodom. (*1 of 134 places
Masoretic text changed Yehovah to Adonai.)

Jacob: Gen. 32:24, 30. There wrestled a man with [Jacob].
... And Jacob [said], "I have seen God face to face, and my
life is preserved."

Seventy Elders: Ex. 24:9-11. Seventy of the elders of Israel
... saw the God of Israel. ... And upon the nobles of the
children of Israel he laid not his hand. Also they saw God,
and did eat and drink.

Joshua: Josh. 5:13-15. There stood a man over against
[Joshua]. ... And Joshua fell on his face to the earth, and did
worship. ... And the Captain of Yehovah's host said ...,
"Loose your shoe from off your foot; for the place whereon
you stand is holy."

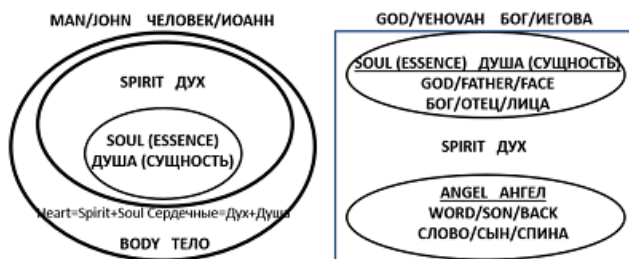
Gideon: Jdg. 6:22. Gideon said, "Alas, O Lord Yehovah! for I
have seen the Angel of Yehovah face to face. And Yehovah
said to him, "You shall not die."

Samson's Parents: Jdg. 13:11-22. Manoah ... came to the
man, ... and offered [a meat offering] upon a rock to
Yehovah. And ... the Angel of Yehovah ascended in the flame
of the altar. ... And Manoah said to his wife, "We shall surely
die, because we have seen God."

Moses: Ex. 33:11. Yehovah spoke to Moses face to face, as a
man speaks to his friend.

Ex. 33:17, 23. Yehovah said to Moses, ... "You cannot see
my face; for no man will see me and live. ... You will see my

back; but my face will not be seen.”



Jn. 1:1-3, 14-18. In the beginning was the Word, and the Word was with God, and the Word was God. ... All things were made by him. ... And the Word was made flesh. ... Grace and truth came by Yeshua Messiah. No man has seen God at any time, the only begotten Son, which is in the bosom of the Father, he has declared him.

Heb. 2:16-17. Truly, he took not on himself the nature of angels; but he took on himself the seed of Abraham, ... to make reconciliation for the sins of the people.

1 Tim. 6:16. [God] alone has immortality, dwelling in the light which no man can approach to; whom no man has seen, nor can see.

Col. 1:13, 15. His dear Son ... is the image of the invisible God.

Jn. 14:9. He that has seen me has seen the Father.

Ps. 2:10-12. Be wise! ... Serve Yehovah! ... Kiss the Son, lest he be angry, and you perish! ... Blessed are all they that put their trust in him!

IN THE TEMPLE

The Angel of Yehovah Dwelt In the Shekinah Glory

Ex. 3:2, 4, 14. The Angel of Yehovah appeared to [Moses] in a flame of fire out of the midst of a bush. ... And when Yehovah saw that he turned aside to see, God called to him out of the midst of the bush. ... “Say, ... “I Am’ has sent me to you.”

Ex. 13:21. Yehovah went before them by day in a pillar of cloud, ... and by night in a pillar of fire.

Ex. 14:19. The Angel of God which went before the camp of Israel, removed and went behind them; and the pillar of cloud went from before their face, and stood behind them.

Ex. 23:20-21. “Behold, I send an Angel before you. ... Beware of him, ... for he will not pardon your transgressions, for My Name is in him.”

Ezek. 1:1-28. As I was among the captives by the river of Chebar, ... a whirlwind came out of the north, a great cloud, and a fire infolding itself. ... Also out of the midst of it came the likeness of four living creatures. ... Their appearance was like burning coals of fire, ... and out of the fire went forth lightning. ... As for their wheels, they were so high that they were dreadful. ... And above the firmament that was over their heads was the likeness of a throne, ... and ... the likeness as the appearance of a man above on it. ... This was the appearance of the likeness of the Glory of Yehovah. ... Under the God of Israel by the river of Chebar ... were the cherubims.

Ex. 33:10-11. All the people saw the cloudy pillar stand at the tabernacle door, ... and Yehovah spoke to Moses face to face.

The Angel of Yehovah Dwelt In the Temple Throughout Israel’s Entire Sovereign History

Ex. 40:33-34. So Moses finished the work. Then a Cloud covered the tent of the congregation, and the Glory of Yehovah filled the tabernacle.

Josh. 18:1. Israel assembled together at Shiloh, and set up the tabernacle of the congregation there.

1 Sam. 4:21. She named the child Ichabod, saying, "The Glory is departed from Israel, because the ark of God was taken."

2 Chr. 5:1, 13-14. The house of Yehovah was finished. ... Then the house was filled with a cloud. ... The Glory of Yehovah ... filled the house of God.

Ezek. 10:4, 18-19; 11:23. The Glory of Yehovah went up ... and stood over the threshold of the house. ... Then the Glory of Yehovah departed from off the threshold of the house, and stood ... at the door of the east gate of Yehovah's house. ... Then ... the Glory of Yehovah went up from the midst of the city, and stood upon the [mount of Olives] which is on the east side of the city.

The Angel of Yehovah Became Yeshua and Returned to the Temple

Ezra 3:11-12. They praised Yehovah, because the foundation of the house of Yehovah was laid. But many ... who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice.

Hag. 2:9. The Glory of this latter house will be greater than of the former.

Mal. 3:1. The Lord, whom you seek, shall suddenly come to his temple, even my Angel of the Covenant, whom you

delight in.

Jn. 1:14. The Word was made flesh, and tabernacled [σκηνώω, skeno-oh] among us, and we beheld his Glory, the Glory as of the only begotten of the Father.

Jn. 2:13-15. Passover was at hand, and Yeshua went up to Jerusalem, and found in the temple those that sold, ... and the changers of money sitting, and when he had made a scourge of small cords, he drove them all out of the temple.

Jn. 5:18, 46. Therefore the Jews sought more to kill him, because he not only had broken the sabbath [in their opinion], but also said that God was his Father, making himself equal with God. Then Yeshua answered, ... “Had you believed Moses, you would have believed me, for he wrote of me.”

Appendix 2. The Seven Days of Creation

An exposition of Genesis 1-2 will necessarily face potential conflicts between the Bible and many generally accepted origin theories in the scientific community. I recommend the website AnswersInGenesis.org for further information about such issues.

The Two Problems: Formlessness and Emptiness

Gen. 1:1-2. In the beginning God created the heaven and the earth. And the earth was **formless**, and **empty**, and darkness was on the face of the deep [water]. And the Spirit of God moved on the face of the waters.

The Heaven and the Earth. At the beginning of the first day, God created space (heaven) and matter. He planned to create the earth in steps, like a divine potter, first creating the clay out of nothing, and then molding it. Like the way he revealed himself progressively through history as the Bible was completed over 1500 years, and as he brought Israel through many different phases.

He could not leave the earth in the raw form he created it in because he loves order and fulness. He solved the problem of formlessness by three days of dividing, and the problem of emptiness by three days of filling. On each respective day of filling, he filled the thing he had formed by dividing.

On day 1, the first day of dividing, God divided light from darkness. So on day 4, the first day of filling, he filled the light he had created on day 1 with the sun, and filled the darkness with the moon and stars. On day 2, the second day of dividing, he divided the clouds from the ocean via the sky. So on day 5, the second day of filling, he filled the sky with birds and the ocean with fish. On day 3, the third day of

dividing, he divided the land from ocean. So on day 6, the third day of filling, he filled the land with animals and man.

THE SEVEN DAYS OF CREATION: GENESIS 1:1-2:3				
Heaven and angels created. Earth created covered with water and darkness. Two problems: "The earth was formless and empty," Gen. 1:2.				
3 Days Of DIVIDING to Provide Form	Day 1		Day 2	Day 3
	LIGHT	Dark- ness	Water Vapor	Water LAND & PLANTS
			SKY	
			Water	
3 Days Of FILLING to Fill Emptiness	Day 4		Day 5	Day 6
	SUN	MOON & STARS		ANIMALS & MAN
			BIRDS	
			& FISH	
Day 7 - Rested				

Three Days of Dividing

Three days of dividing provided form.

DAY 1 - DIVIDED LIGHT FROM DARKNESS

Gen. 1:3-5. And God said, "Let there be light," and there was light. ... And God **divided** the **light** from the **darkness**. ... And the evening and the morning were the first day.

Let there be light. On day one, God created light and energy.

Evolution can't be true because light, day, and night, existed before there were any sources of light, like the sun. Not only the sources of light exist, but also whatever energy

comprises the light rays. God had the light rays existing and controlled in a day/night rotation before he created a light source.

God said, "Let there be light," and there was light. God creates by speaking things into existence, like when he speaks prophecies through a prophet. (But we can't speak things into existence contrary to what Charismaticism says.)

Rom. 4:17. God, who quickens the dead, and calls those things which are not as though they were. Hos. 6:5. I hewed them by the prophets [by prophesying judgment]; I have slain them by the words of my mouth.

We see the three persons of the Godhead in the first three verses of the Bible.

Gen. 1:1-3. God [the Father] created the heaven and the earth, ... and the Spirit of God [the Spirit] moved on the face of the waters, and God said [the Word, the Son, the Angel of the LORD], "Let there be light," and there was light. Jn. 1:1-3. In the beginning was the Word, and the Word was with God, and the Word was God. ... All things were made by him, and without him there wasn't any thing made that was made.

Evening and morning were the first day. Evening consistently comes before morning in the Bible. Biblically, each day begins at sundown of the previous day. Spiritual light always existed. But before 'physical' light existed, darkness, the absence of physical light always 'existed.' Your ability to function each day depends somewhat on how you sleep the night before. Weeping comes before rejoicing. Suffering before glory.

Ps. 30:5. His anger endures but a moment; in his favor is life. Weeping may endure for a night, but joy comes in the morning. Ps. 126:5. They that sow in tears will reap in joy. Heb. 12:2. Jesus, ... for the joy that was set before him [on the other side of the cross], endured the cross. 1 Pet. 1:11. The sufferings of Christ, and the glory that would follow. 1 Pet. 4:13. Beloved, don't think it strange concerning the fiery trial which is to try you, but rejoice, inasmuch as you are partakers of Messiah's sufferings, so that, when his glory will

be revealed, you may be glad also with exceeding joy. 1 Pet. 5:1. I ... am ... a witness of the sufferings of Messiah, and also a partaker of the glory that will be revealed. 2 Cor. 4:17. Our light affliction, which is but for a moment, produces for us a far more exceeding and eternal weight of glory.

DAY 2 - DIVIDED WATER FROM WATER

Gen. 1:6-8. And God said, "Let there be an expanse in the midst of the waters, and let it **divide** the **waters** from the **waters**, ... and it was so. ... And the evening and the morning were the second day.

Let there be an expanse. On the second day, God formed the sky, the earth's gaseous atmosphere. From the center of the earth going outward towards space, the earth began with no clear transitions from magma, to solid, to water, to water vapor. On the second day, God differentiated liquid from gas, creating the potential for the water cycle, and separating the water vapor in the clouds of the sky from the ocean- covered earth below.

The waters above the expanse. Before Noah's flood, the clouds probably formed a canopy around the earth, protecting it from strong solar radiation. This could explain why men lived so long before the flood, but lifespans after the flood gradually declined to about 70 years like ours.

Gen. 5:27. All the days of Methuselah [who lived before the flood] were nine hundred and sixty-nine years; and he died. Ps. 90:10. The days of our years are seventy years; and if by reason of strength they are eighty years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away.

The cloud canopy kept the whole earth at about the same temperature, like in a greenhouse, so plants even grew in great abundance in Antarctica, as shown by the fossil record. But it didn't look dark and unattractive, like modern cloudy days, because there wasn't any dust in the clouds. And thus there was no rainbow in the sky before the flood.

Gen. 9:13. I do set my rainbow in the cloud, and it will be for a token of a covenant between me and the earth.

Noah's flood began with earthquakes and the fast movement of the continents breaking out from Pangea, opening conduits to massive water chambers within the earth (the main source of the flood waters), and volcanoes spewing massive amounts of dust into the sky. Water droplets formed around the dust, and it rained for the first time, and for forty days and nights, permanently destroying the cloud canopy.

The creatures that died in the flood were deposited into the sediments on the ocean floor according to weight, with ocean shelled animals etc. dispersed around the world, and land animals being deposited later because of their having fled to higher ground, and floating for some time after death. So although all fossils all over the earth were laid in sedimentary rock, it wasn't because almost every place on earth rose and fell from shallow inland seas to mountains over and over again, as modern geology asserts, in violation of the scientific principle that simpler explanations should be preferred over complex ones.

Many people don't realize that carbon-14 dating, which is fairly accurate, can only be used to date biotic things, and only back to about 60,000 years, and is probably not accurate to date things before the Noah's flood because of different carbon isotope levels in the air before the flood. It can't be used to date rocks and fossils.

Rocks are dated via various radiometric dating methods that measure how much radioactive isotopes remain in a given rock from the time it was magma until today. The weakness of these methods is not being able to know how much radiometric isotopes the sample began with at the time of its formation, and also because the results are often

calibrated via a circular reasoning of dating the rocks by the fossils and the fossils by the rocks.

It took a year for the waters to gradually recede as the new magma on the new ocean floors cooled, became more dense, and sank. Huge valleys were formed quickly as the waters ran off the relatively soft layers of sediments the continents had been covered with, in contrast to our slow rates of erosion today. The dinosaurs and other large creatures died out because the earth no longer produced the great amount of vegetation they needed for food as had been provided by the greenhouse effect of the cloud canopy before the flood. Btw, dinosaurs may not have been as fierce as their many-toothed fossils appear. Some evidence points to dinosaurs actually being birds, and pandas have canine teeth but eat mostly bamboo.

Gen. 2:5-6. The Lord God had not caused it to rain on the earth, ... but there went up a mist [NIV has 'streams came up'] from the earth, and watered the whole face of the ground. Gen. 7:4. I will cause it to rain on the earth forty days and forty nights; and every living thing [on the land] that I have made I will destroy from off the face of the earth. Gen. 7:11. All the fountains of the great deep [within the earth] were broken up, and the windows of heaven were opened. Gen. 8:5. The waters decreased continually until the tenth month ... [when] the tops of the mountains became visible.

Jesus said Noah's flood was a cataclysmic judgment, like his return will be. And the apostle Peter said it destroyed the old world, not just some local valley near Babylon or something, as modernists claim.

Mt. 24:38-39. As in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and [they] didn't know until the flood came and took them all away; so will also the coming of the Son of man be. 2 Pet. 2:4-5. God ... didn't spare the old world, but saved Noah, ... bringing in the flood on the world of the ungodly. 2 Pet. 3:5-7. For this they are willingly ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water, whereby the world that then was, being overflowed with

water, perished. But the heavens and the earth which are now, by the same word are kept in store, reserved to fire against the day of judgment and perdition of ungodly men.

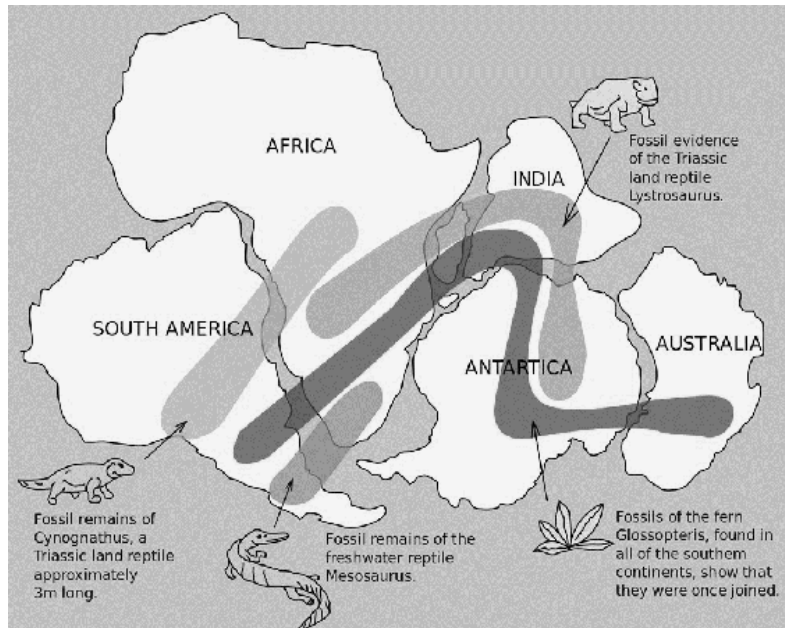
DAY 3 - DIVIDED LAND FROM WATER

Gen. 1:9-11, 13. And God said, "Let the **waters** under the heaven be gathered together to one place, and let the dry **land** appear." And it was so. ... And God said, "Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit." ... And it was so. ... And the evening and the morning were the third day.

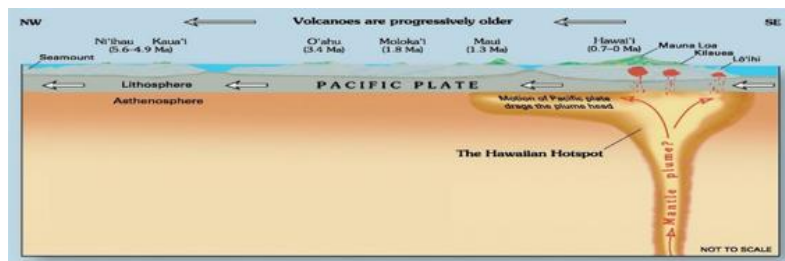
Let the dry land appear, ... and let the earth bring ... the herb yielding seed [like grains], and the fruit tree yielding fruit. On the third day, God formed one large continent of land with plants.

Evolution can't be true because plants were created on earth before the sun was created. Plants are alive, but they are only physical, like the rest of the land. Plants only have a body, whereas animals have body and soul, and man has body, soul, and spirit. Angels only have spirits. God was comprised of the Father who is spirit, the Holy Spirit who is spirit, and the angel of the LORD who was spirit until he became a man - body, soul, and spirit - at the incarnation.

Gathered together to one place. The idea of continental drift was rejected by the majority of the scientists until the late 1950's. But in Genesis 1, God had already said he gathered the waters into one place, which means the land was also all in one place, now called 'Pangea' by science. The diagram below shows how rock formations and fossils span multiple continents today.



The Hawaiian Island chain was formed by a movement of the earth's crust over a stationary hot spot that slowed over time. The islands formed earlier, like Midway in the west, are farther apart and worn down to atolls with beaches, whereas today the movement is so slow that now the volcanic eruptions keep adding to the Big Island, which still has mostly rocky shorelines.



Three Days of Filling

Three days of filling to fill the emptiness.

DAY 4 - FILLED WITH SUN, MOON, & STARS

Gen. 1:14-16, 19. And God said, "Let there be lights in the firmament of the heaven." ... And God made two great lights; the **greater light** [the sun] to rule the day, and the **lesser light** [the moon] to rule the

night; he made the **stars** also. ... And the evening and the morning were the fourth day.

The greater light, ... the lessor light, ... the stars also. On the first day of filling, God filled the light and the darkness he had separated it from on the first day of separating.

Evolution can't be true, because the earth existed before the stars, including the sun, did. The sun and moon were created for purposes subservient to God's creation of the earth for man. Though the stars in the galaxies of the universe are vast and endlessly varied, they were all created almost as an afterthought for the sake of man. "Some stars would be nice," so "he made the stars also" (Gen. 1:16). Whether or not earth is at the center of the physical universe, it is definitely at the center of the logical universe based on God's purposes for man alone, which is why we never have and never will hear from 'aliens' (except from angels and demons).

As long as the sun, moon, and stars endure, God won't cast off Israel despite any of its sins and shortcomings.

Jer. 31:35-37. Thus says the Lord, which gives the sun for a light by day, and the ordinances of the moon and of the stars for a light by night. ... If those ordinances depart from before me, says the Lord, then [and only then] ... I will also cast off all the seed of Israel for all that they have done.

DAY 5 - FILLED WITH FISH AND BIRDS

Gen. 1:20, 23. And God said, "Let the **waters bring forth** abundantly the moving creature that has life, and **fowl** that may fly above the earth in the open expanse of heaven. And God created great whales, and every living creature that moves which the waters brought forth abundantly, after their kind, and every winged fowl after his kind. ... Fill the waters in the seas, and ... multiply in the earth. And the evening and the morning were the fifth day.

Waters ... moving creature, ... and fowl that may fly. On the second day of filling, God filled the sky he had created on the second day of separating, and the waters he had separated out below the sky.

The moving creature that has life. Animals have the same kind of life in their bodies that plants do, but they also have a completely different kind of life in addition to that; a soul, that can desire and make decisions.

And God created great whales. Evolution can't be true because mammals like whales and porpoises that only live in water were created before all non-fowl land animals including insects and lizards, etc. Even if the Hebrew word translated 'whales' in the KJV should be translated something like sea monsters instead, would that harmonize better with dominant modern scientific theories?

Fill the waters, ... multiply in the earth. God loves fulness in number and diversity. He loves fulness and maturity in men.

Heb. 6:1. Let us go on to perfection [completeness and maturity]. Jas. 1:3-4. The trying of your faith produces endurance. But let endurance have her perfect [complete] work, so that you can be perfect and entire, wanting nothing. 1 Jn. 1:4. These things we write to you so that your joy can be full.

DAY 6 - FILLED WITH ANIMALS & MAN

Gen. 1:24, 26a, 27, 31. And God said, "Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and **beast** of the earth after his kind," and it was so. ... And God said, "Let us make **man** in our image." ... So God created man in his own image, in the image of God he created him, male and female he created them. ... And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

Let the earth bring forth the ... beast of the earth and ... let us make man in our image. On the third day of filling, God

filled the land that he had formed on the third day of dividing.

After his kind. Evolution can't be true because things reproduce after their kind. A 'kind' is something like a 'family' in Taxonomy, like the Felidae family of cats and the Canidae family of dogs. Lions sometimes like to sit in boxes like your small house cat does, as YouTube will testify. Evolution is true within a kind, but not from one kind to another. We know we can selectively breed dogs over generations to produce many very different looking and behaving dogs, but all their potential differences had always been within their genes, not as a result of mutations. Natural selection can do the same thing, but not produce a dog from a cat via mutations. That's why Noah didn't have to fill the ark with every variety of animal, but only two from each family or possibly even suborder in some cases.

Evolution can't be true because it requires millions of years of living and dying generations to select advantageous random mutations via the survival of the fittest, but death didn't enter the world until after man was created. Jesus said Cain and Abel lived near at the beginning of creation, not millions of years afterward.

Gen. 2:17. Of the tree of the knowledge of good and evil, you shall not eat of it; for in the day that you eat thereof you shall surely die [but he killed two animals in place of their immediate physical death, Gen. 3:21]. Rom. 5:12. By one man sin entered into the world. Mk. 10:6. From the beginning of the creation God made them male and female. Lk. 11:50-51. The blood of all the prophets, which was shed from the foundation of the world, [will] be required of this generation; from the blood of Abel.

Beast, ... man, male and female. There's no conflict between Genesis 2 and Genesis 1. Genesis 1 gives the overall story, and Genesis 2 goes back and fills in the details as it relates to man, which is why Genesis 2 mentions the creation of

man before the creation of animals, which were created earlier. The order was animals, man, woman. God created man from the dust of the ground and gave him a soul with desires and a will, just like he did the animals; but he also breathed into him, giving him a spirit with the ability to understand things by using words (1 Cor. 2:11-13), which animals don't have.

Gen. 2:7. The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living creature. Gen. 2:19. And out of the ground the Lord God formed every beast of the field, and every fowl of the air. Gen. 2:22. And the rib, which the Lord God had taken from man, he made a woman, and brought her to the man.

He made a woman. I'm sure the angels were amazed to witness the creation of woman, because she was the only female being with spiritual understanding. God is male, and all angels are male according to the Bible, and men are male, but now God created a female being that shared the spiritual realm with God, angels, and man. The early church celebrated woman's unique creation for her unique ministries in the headcovering church meeting observance described in 1 Corinthians 11. (See my booklet "The 1 Corinthians Headcovering: A Church Meeting Observance Like the Lord's Supper About the Special Ministries of Women.")

Job 38:4-6. Where were you when I laid the foundations of the earth, ... when the morning stars sang together, and all the sons of God [the angels] shouted for joy? 1 Cor. 11:7-10. Man ... is the image and glory of God, but the woman is the glory of the man. For the man is not of the woman, but the woman of the man. Neither was the man created for the woman, but the woman for the man. For this reason the woman ought to have [the symbol of] authority on her head [during church meetings] because of the angels. 1 Cor. 4:9. We are made a spectacle to the world, and to angels, and to men. 1 Tim. 3:16. God was manifest in the flesh, ... seen of angels, preached to the Gentiles. 1 Tim. 5:21. I charge you before God, and the Lord Jesus Messiah, and the elect angels. 1 Pet. 1:12. Which things the angels desire to look into.

It was very good. God pronounced each day of creation except the second one as “good” (Gen. 1:4, 10, 12, 18, 25). But only after he had created man and woman on the sixth day, did he pronounce it “very good” (Gen. 1:31)!

Gen. 1:31. God saw every thing that he had made, and behold, it was very good. And the evening and the morning were the sixth day.

One Day of Resting

DAY 7 - GOD RESTED

Gen. 2:2. And on the seventh day, God ended his work which he had made, and he rested on the seventh day.

GOD IS OUR CREATOR

Ps. 100:3. Know that the Lord, he is God. It is he that has made us, and not we ourselves. We are his people, and the sheep of his pasture.

Bibliography

- Alexander, Charles M. (editor), *Victorious Life Hymns*. (The Sunday School Times Company, Philadelphia, 1910).
- Arminius, James (Jacobus). *The Complete Works of James Arminius*. Public Domain. Kindle Edition.
- Augustine. *The Complete Works of Augustine (48 Books): With Links to the King James Bible*. Amazon.com. Kindle Edition.
- Aquinas, Thomas. *Summa Theologica (Complete & Unabridged)*. Coyote Canyon Press. Kindle Edition.
- Badger, Anthony B. "TULIP: A Free Grace Perspective Part 2: Unconditional Election." *Journal of the Grace Evangelical Society* 16, no. 2 (2003), 36.
- Barclay, Robert. *Works of Robert Barclay*. (The Perfect Library). Kindle Edition.
- Beeke, Joel R.; Jones, Mark. *A Puritan Theology: Doctrine for Life*. Kindle Edition.
- Ben-Ezra, Juan Josafat. *The Coming of Messiah in Glory and Majesty: Volume One*. (Irving Riach). Kindle edition..
- Berkhof, Louis. *Systematic Theology*. GLH Publishing. Kindle Edition.
- Bigelow, John. *Molinos the Quietist*. (Charles Scribner's Sons, 1882).
- Boardman, W. E. *The Higher Christian Life*. (Jawbone Digital). Kindle Edition.
- Boettner, Loraine. "Calvinism in History." http://www.monergism.com/thethreshold/sdg/boettner/boettner_calvinism.html. Date accessed 6/8/2017.
- *The Reformed Doctrine Of Predestination [Fifth Edition]*. (Hauraki Publishing.) Kindle Edition.
- Buckley B.A., Theodore Alois. *The Canons and Decrees of the Council of Trent (Illustrated)*. (Aeterna Press). Kindle Edition..
- Bultmann, Rudolf. *Theology of the New Testament*.
- Calvin, John. *Calvin's Complete Commentaries*. (E4 Group). Kindle Edition.
- *Commentaries on Election and Predestination*. Acheron Press. Kindle Edition.
- *Concerning the Eternal Predestination of God*. Kindle Edition.
- *Institutes of the Christian Religion*. Signalman Publishing. Kindle Edition.
- The Canons of Dordt, (1618 A.D.) Articles 5-6, 9, and 15.
- Carson, D. A. *The Gospel according to John (The Pillar New Testament Commentary (PNTC))* Eerdmans Publishing Co - A. Kindle Edition.
- Chafer, Lewis Sperry. "Soteriology." *Bibliotheca Sacra* 104, no. 416 (1947).
- Collins, Kenneth J. *John Wesley: A Theological Journey*. (Abingdon Press, 2003).
- Curley, Drew. "New Calvinism, Part II: Prominent New Calvinists." *Journal of Dispensational Theology* 19, no. 56 (2015): 7-39.
- , "New Calvinism, Part III: A Calvinist Soteriology?" *Journal of Dispensational Theology* 19, no. 57 (2015): 133-183.
- Demarest, Bruce; Feinberg, John S. *The Cross and Salvation (Hardcover): The Doctrine of Salvation*. Crossway. Kindle Edition.

- Dixon, William Hepworth. *Spiritual Wives. Vol. II Fourth Edition.* (London Hurst And Blackett, 1868).
- Dodd, C. H., *The Interpretation of the Fourth Gospel*, (University Press, Cambridge, 1953), 290.
- Drazin, Israel. *Nachmanides: An Unusual Thinker* (Gefen Publishing House.) Kindle Edition.
- Edwards, Gene. *100 Days in the Secret Place.* (Destiny Image). Kindle Edition.
- Finney, Charles. *The Works of Charles Finney, Vol 1 (15-in-1) Power From on High, Lectures on Revivals of Religion, Autobiography of Charles Finney, Revival Fire, Holiness of Christians, Systematic Theology.* Kindle Edition.
- Fletcher, John. *The Last Check to Antinomianism. A Polemical Essay on the Twin Doctrines of Christian Imperfection and a Death Purgatory.* <http://craigladams.com/archive/files/spirit-baptism-wesleyanism-pentecostalism.html>, accessed 12/12/2018.
- Flowers, Leighton. *The Potter's Promise: A Biblical Defense of Traditional Soteriology.* Trinity Academic Press. Kindle Edition.
- Fohrman, Rabbi David. *The Exodus You Almost Passed Over.* Aleph Beta Press. Kindle Edition.
- Frey, Joseph Samuel Christian Frederick. *Narrative of the Rev. Joseph Samuel C. F. Frey.* (Unknown). Kindle Edition..
- Fruchtenbaum, Arnold. *God's Will, Man's Will.* (Ariel Ministries, 2nd Edition, 2014).
- Forster, Roger. *God's Strategy in Human History Volume 2 Reconsidering Key Biblical Ideas.* PUSH Publishing. Kindle Edition.
- Fox, George. *George Fox: An Autobiography.* (Jawbone Digital). Kindle Edition.
- Geisler, Norman L. *The Big Book of Christian Apologetics: An A to Z Guide.* Baker Publishing Group. Kindle Edition.
- , *Chosen but Free.* Baker Book Group - A. Kindle Edition.
- Gill, John. *The Everlasting Covenant.* Unknown. Kindle Edition.
- Godet, Frederic Louis. *Commentary on John's Gospel.* Kindle Edition.
- Godet, Frederic Louis. *Commentary on Romans.* Kindle Edition.
- Grudem, Wayne A. *Systematic Theology: An Introduction to Biblical Doctrine (Making Sense of Series).* Zondervan. Kindle Edition.
- Guyon, Jeanne. *Jeanne Guyon: An Autobiography.* (Treasures Media Inc.). Kindle Edition.
- Harford, Charles F. (Editor), *The Keswick Convention: Its message, Its Method And Its Men.* (London, Marshall Brothers Keswick House).
- Henry, Matthew. *Unabridged Matthew Henry's Commentary on the Whole Bible.* (OSNOVA). Kindle Edition.
- Hodge, A. A. *The Atonement.* Pneuma Press. Kindle Edition.
- , Lloyd-Jones, David Martyn; Spurgeon, Charles H.; Gillespie, Patrick; Bulkeley, Peter; Howell, R. B. C.; Pink, Arthur W.; Brooks, Thomas; Ambrose, Isaac, *God's Design In Jesus Death, God's Eternal Purpose* (Free Grace Broadcaster Book 236, Chapel Library. Kindle Edition.
- Kauffman, Timothy F. *L'intolérance De Fénelon*, 11/16/14. <http://www.whitehorseblog.com/2014/11/16/lintolerance-de-fenelon>. Accessed 11/29/18.
- Hunt, Dave. *What Love is This?* The Berean Call. Kindle Edition.

Hunt, Dave; White, James. *Debating Calvinism: Five Points, Two Views*. (The Crown Publishing Group). Kindle Edition..

Klink III, Edward W. *John (Zondervan Exegetical Commentary on the New Testament)*. Zondervan. Kindle Edition.

Kostenberger, Andreas J. *A Theology of John's Gospel and Letters: The Word, the Christ, the Son of God (Biblical Theology of the New Testament Series)*. (Zondervan). Kindle Edition.

Knox, John. *On Predestination in Answer to the Cavillations by an Anabaptist*, (1559), 157 accessed at <https://deovivendiperchristum.wordpress.com/2013/09/09/john-knox-c-1514-1572-on-the-eternal-predestination-of-god/> on 6/27/17.

Kruse, Colin G. *John (Tyndale New Testament Commentaries)*. (InterVarsity Press). Kindle Edition.

Lee, Nalim. *Missale Romanum: The Roman Missal*. (Unknown.) Kindle Edition.

Lewis, C. S. *Mere Christianity (C.S. Lewis Signature Classics)*. (HarperCollins). Kindle Edition.

Lloyd-Jones, D. M. *Romans: An Exposition of Chapter 8:17-39: The Final Perseverance of the Saints*. (Zondervan, 1975).

Luther, Martin. *On the Bondage of the Will*. (Scriptura Press). Kindle Edition..

MacArthur, John; Mayhue, Richard. *Biblical Doctrine: A Systematic Summary of Bible Truth*. Crossway. Kindle Edition.

--, *The Gospel According to Jesus: What Is Authentic Faith?* Zondervan. Kindle Edition.

--, *The Gospel According to Paul: Embracing the Good News at the Heart of Paul's Teachings*. Thomas Nelson. Kindle Edition.

--, *John: Jesus? The Word, the Messiah, the Son of God (MacArthur Bible Studies Book 6)*. Thomas Nelson. Kindle Edition.

Maimonides, Moses. *A Guide for the Perplexed*. (Veritatis Splendor Publications). Kindle Edition.

Marshall, Walter. *The Gospel Mystery of Sanctification*. Kindle Edition.

McNeile, Hugh. *The Times of the Gentiles*. (John Hatchard and Son, 1828).

Meyer, F. B. *The Gospel of John*. Titus Books. Kindle Edition.

Michaels, J. Ramsey. *The Gospel of John*. Wm. B. Eerdmans Publishing Co. Kindle Edition.

Molinos, Miguel de. *The Spiritual Guide*. (Unknown.) Kindle Edition.

Mueller, Steven P. *Called to Believe: A Brief Introduction to Christian Doctrine*. (Wipf & Stock. Eugene, Oregon). 2006.

Murrell, Adam. *Predestined to Believe: Common Objections to the Reformed Faith Answered*, Second Edition. Resource Publications, an imprint of WIPF and Stock Publishers. Kindle Edition.

Myers, J. D. *The Re-Justification of God: An Exegetical and Theological Study of Romans 9:10-24*. Redeeming Press. Kindle Edition.

Nahman, Rabbi Moses ben. *Commentary on Genesis*, (Sefaria Community Translation).

Naselli, Andrew David. *No Quick Fix: Where Higher Life Theology Came From, What It Is, and Why It's Harmful*. (Lexham Press.) Kindle Edition.

Nee, Watchman. *The Overcoming Life (The Collected Works of Watchman Nee Book 24)*. (Living Stream Ministry.) Kindle Edition.

- Oberman, Heiko Augustinus. *Forerunners of the Reformation: The Shape Of Late Medieval Thought*. (1981).
- Owen, John. *The Life and Works of John Owen* (55-in-1). Kindle Edition.
- Palmer, Edwin H. *The Five Points of Calvinism: A Study Guide*. (Baker Publishing Group). Kindle Edition.
- Palmer, Phoebe. *The Collected Works of Phoebe Palmer: Six Books in One*. (Jawbone Digital). Kindle Edition..
- Pink, Arthur W. *Does God Love Everyone?* (Chapel Library). Kindle Edition.
- , *The Gospel of John* (Arthur Pink Collection Book 29). Prisbrary Publishing. Kindle Edition.
- , "Those Whom He Predestined He also Called." Web page: <http://www.desiringgod.org/sermons/those-whom-he-predestined-he-also-called-part-1>; [date accessed: 8/21/2017]
- Pinnock, Clark H.; Wagner, John D. *Grace for All: The Arminian Dynamics of Salvation*. Resource Publications, an Imprint of Wipf and Stock Publishers. Kindle Edition.
- Piper, John. *Five Points*. Christian Focus Publications. Kindle Edition.
- , *The Justification of God: An Exegetical and Theological Study of Romans 9:1-23*. (Baker Publishing Group). Kindle Edition.
- Pollock, John Charles. *The Keswick Story: The Authorized History of the Keswick Convention—Updated!* (CLC Publications). Kindle Edition.
- Robertson, Archibald Thomas. *A. T. Robertson's Word Pictures in the New Testament (with Bible and Strong's Numbers Added!)*, 6 Volumes. (E4 Group). Kindle Edition.
- Rogers, Ronnie W. *Reflections of a Disenchanted Calvinist: The Disquieting Realities of Calvinism*. (WestBow Press), Kindle Edition.
- Ronning, John L. "The Targum Of Isaiah And The Johannine Literature." *Westminster Theological Journal* 69, no. 2 (2007).
- Ryle, J. C. *The Complete Works of J. C. Ryle (Best Navigation and Bible Links)*. (E4 Group), Kindle Edition.
- , *The Gospel of John by J. C. Ryle* (J. C. Ryle Collection Book 9). (Prisbrary Publishing). Kindle Edition.
- Ryrie, Charles C. *Basic Theology: A Popular Systematic Guide to Understanding Biblical Truth*. (Moody Publishers). Kindle Edition.
- SBJT Forum. "What Doctrine, In The View Of The Great Princetonian Theologian, B. B. Warfield, Lay At The Heart Of The Reformation?" *Southern Baptist Journal of Theology* 19, no. 4 (2015): 131-133.
- Robert Shank. *Elect in the Son*. Kindle Edition. 30G. C. Berkouwer, Divine Election.
- Shaw, Robert. *The Reformed Faith, An Exposition of The Westminster Confession of Faith*. Chapters III and XIV.
- Smith, Hannah W. *The Christian's Secret of a Happy Life*. (Brownstone Books). Kindle Edition..
- The Solid Declaration of the Formula of Concord*, II. Free Will, or Human Powers, XI. Election.
- Spanos, P.; Nicholas & P. Cross, Wendy & Lepage, Mark & Coristine, Marjorie. (1986). "Glossolalia as Learned Behavior: An Experimental Demonstration." *Journal of Abnormal Psychology*, 95.

- https://www.researchgate.net/publication/19460779_Glossolalia_as_learned_behavior_An_experimental_demonstration. Accessed 12/29/18.
- Sproul, R. C. *Can I Know God's Will? (Crucial Questions Series Book 4)*. Reformation Trust Publishing. Kindle Edition.
- , *John (St. Andrew's Expositional Commentary)*. Kindle Edition.
- , *What is Reformed Theology?: Understanding the Basics*. Baker Publishing Group. Kindle Edition.
- Spurgeon, Charles. *The Complete Works of Charles Spurgeon: Volume 36, Sermons 2121-2181*. www.DelmarvaPublications.com. Kindle Edition.
- , *A Defense of Calvinism*. Kindle Edition.
- , *The Warrant of Faith* (Sermon No. 531 Book 9). Vanessa Myers. Kindle Edition.
- Steele and Thomas, *Romans: An Interpretive Outline*. Nutley, NJ: Presbyterians and Reformed Publishing Co., 1963.
- Steward, R. Bruce. *The Doctrines of Grace in the Gospel of John*. Chapel Library. Kindle Edition.
- Stewart, David Dale. *Memoir of the life of James Haldane Stewart*. Kindle Edition.
- Synan, Vinson. *The Holiness-Pentecostal Tradition: Charismatic Movements in the Twentieth Century*. Kindle Edition.
- Tholuck, August. *Commentary on the gospel of John*. Unknown. Kindle Edition.
- Tipton, Lane G. "Biblical Theology and The Westminster Standards Revisited: Union With Christ And Justification 'Sola Fide.'" *Westminster Theological Journal* 75, no. 1 (2013): 1-12.
- Trumbull, Charles G. *Victory in Christ: Messages on the Victorious Life*. (Jawbone Digital). Kindle Edition.
- U.S. Catholic Church. *Catechism of the Catholic Church: Second Edition*. (The Crown Publishing Group). Kindle Edition..
- Vance, Laurence M. *The Other Side of Calvinism* (Pensacola, FL: Vance Publications, 1999).
- Walls, Jerry. *Does God Love Everyone? The Heart of What's Wrong with Calvinism* (Cascade Books, 2016).
- , *Why I Am Not a Calvinist* (InterVarsity Press). Kindle Edition.
- Warfield, Benjamin B. *Biblical Doctrines*. (Monergism Books). Kindle Edition.
- , *Sermons and Essays from the Works of B. B. Warfield*. (Monergism Books). Kindle Edition.
- , *Studies in Perfectionism*. Kindle Edition..
- , *The Theology of the Reformation*. Titus Books. Kindle Edition.
- Webster's Dictionary 1828 Online.
<http://webstersdictionary1828.com/Dictionary/glory>
- Wesley, John. *A Plain Account of Christian Perfection*. Unknown. Kindle Edition.
- , *The Letters of John Wesley, To Dr. Conyers Middleton*.
<http://wesley.nnu.edu/john-wesley/the-letters-of-john-wesley/wesleys-letters-1749>, accessed 12/8/2018.
- Westminster Confession of Faith (1646), Chapter III, Of God's Eternal Decree.
- Whaling, Frank (Editor). *John and Charles Wesley: Selected Prayers, Hymns, Journal Notes, Sermons, Letters and Treatises (Classics of Western*

Spirituality). (Paulist Press).

White, James. *The Potter's Freedom: A Defense of the Reformation and a Rebuttal To Norman Geisler's Chosen But Free*. BookMasters. Kindle Edition.

Wikipedia. *Burned-Over District*. wikipedia.org/wiki/Burned-over_district, 12/21/18.

--, *English Dissenters*. wikipedia.org/wiki/English_Dissenters, 12/9/18.

--, *Montanism*. wikipedia.org/wiki/Montanism, 12/9/18.

--, *Second Great Awakening*. wikipedia.org/wiki/Second_Great_Awakening, 12/21/18.

--, *Waldensians*. wikipedia.org/wiki/Waldensians, 11/18/18.

Wright, N. T. *The Climax of the Covenant. Christ and the Law in Pauline Theology*. (T. and T. Clark, 1991).

Stott, John. *The Message of Ephesians (The Bible Speaks Today Series)*. (InterVarsity Press). Kindle Edition.

--, *The Message of Romans: God's Good News for the World (The Bible Speaks Today Series)*. InterVarsity Press. Kindle Edition.

Zwingli, Huldreich. *Selected Works of Huldreich Zwingli (3545-1531) The Reformer Of German Switzerland*. Evergreen Review.

Notes

[←1]

White, Potter's Freedom, 153-154.

[←2]

Palmer, Five Points, 104-5.

[←3]

Grudem, Systematic Theology, 685.

[←4]

Spurgeon, Defense of Calvinism, Kindle 2-3, 30-35, 104-105.

[←5]

Ibid.

[←6]

Dodd, Fourth Gospel, 290.

[←7]

Godet, John's Gospel, Kindle 4926-5085. Dodd, Fourth Gospel, part x.

[←8]

Godet, John's Gospel, Kindle 4110-4114.

[←9]

Dodd, Fourth Gospel, 296.

[←10]

Grudem, Systematic Theology, 703.

[←11]

Pink, Gospel of John, Kindle 1821-1822, 1954-1956, 2198-2199, 11689.

[←12]

Calvin, Institutes, Kindle 5355.

[←13]

Sproul, Reformed Theology, 226.

[←14]

Calvin, Eternal Predestination, Kindle 2091-2092.

[←15]

Calvin, Institutes, Kindle 10272.

[←16]

Calvin, Eternal Predestination, Kindle 1923.

[←17]

Calvin, Institutes, Kindle 9998-10000.

[←18]

Ibid., 10970-10971

[←19]

Ibid., 8237-8238.

[←20]

Calvin, Eternal Predestination, Kindle 89-90.

[←21]

Grudem, Systematic Theology, 703-704.

[←22]

Steward, Doctrines of Grace in John, Kindle 141-147.

[←23]

Spurgeon. Warrant of Faith, Kindle 82-95.

[←24]

Pink, Does God Love Everyone?, Kindle 91-93.

[←25]

Shedd, Dogmatic Theology, Kindle 12921-12931.

[←26]

Hodge, A. A.. The Atonement (Kindle Locations 3991-4009). Pneuma Press. Kindle Edition.

[←27]

Hunt, What Love, Kindle 11324-11330.

[←28]

Hunt, What Love, Kindle 10215-10218.

[←29]

Hunt, What Love, Kindle 7301-7304; 7087-7093.

[←30]

Hunt, What Love, Kindle 9552-9555.

[←31]

Pink, Gospel of John, Kindle 1821-1822, 1954-1956, 2198-2199, 11689.

[←32]

Hunt, What Love, Kindle 7727-7737, 12057-12059

[←33]

Hunt, What Love, Kindle 3444-3455.

[←34]

Piper, Five Points, Kindle 381-383.

[←35]

Grudem, Systematic Theology, 704.

[←36]

Bultmann, New Testament, 2.25. in Michaels, Gospel of John, Kindle 1335-1341.

[←37]

Grudem, Systematic Theology, 704, 708.

[←38]

Hunt, What Love, Kindle 11630-11652.

[←39]

Sproul, Reformed Theology, 177.

[←40]

Piper, Five Points, Kindle 249-252.

[←41]

R. C. Sproul, Can I Know God's Will? (Crucial Questions Series Book 4), (Reformation Trust Publishing), Kindle Edition, 54.

[←42]

Sproul, God's Will, 37.

[←43]

Drazin, Nachmanides, Kindle 1629-1688.

[←44]

White, Potter's Freedom, 153-154.

[←45]

Dodd, Fourth Gospel, 140.

[←46]

Lee, Roman Missal, Kindle 338-342.

[←47]

Buckley, Council of Trent, Kindle 1536-1539.

[←48]

Buckley, Council of Trent, Kindle 2569-2571.

[←49]

Lee, Roman Missal, Kindle 370-372.

[←50]

U.S. Catholic Church, Catechism, 301.

[←51]

Sproul, John, Kindle 1558-1561.

[←52]

Pink, The Gospel of John, Kindle 5659-5663.

[←53]

Carson, The Gospel according to John, Kindle 5859-5860.

[←54]

Kruse, John, 171.

[←55]

Ryle, Complete Works, Kindle 85169-85176.

[←56]

Sproul, John, Kindle 1581-1583.

[←57]

Carson, Gospel According to John, Kindle 8207-8208.

[←58]

Demarest, Salvation, 102, 202.

[←59]

Dodd, Fourth Gospel, 338, 343.

[←60]

Grudem, Systematic Theology, 702-703.

[←61]

Klink, John, Kindle 8995-9397.

[←62]

Kostenberger, John's Gospel and Letters, 462.

[←63]

MacArthur, John, Kindle 839, 811-839.

[←64]

Ramsey, Gospel of John, Kindle 1321-1334.

[←65]

Piper, Five Points, Kindle 314-311, 649.

[←66]

Ryle, Gospel of John, Kindle 1801-1816.

[←67]

Sproul, Reformed Theology, 180.

[←68]

Steward, Doctrines of Grace in John, Kindle 136-147.

[←69]

Tholuck, Gospel of John, Kindle 3976-3977, 3988-3991.

[←70]

Godet, John's Gospel, Kindle 4012-4013, 11873-11875, 11983-11984.

[←71]

Flowers, Potter's Promise, Kindle 675-683, 1064-1081.

[←72]

Forster, God's Strategy Volume 2, Kindle 4806-4809.

[←73]

Hunt, What Love, Kindle 10777-10779, 10808-10818, 10956, 10962-10963, 10870-10871, 10764-10766.

[←74]

Pink, Gospel of John, Kindle 5808-5814.

[←75]

Lewis, Mere Christianity, 23.

[←76]

Dodd, Forth Gospel, 134-135.

[←77]

Carson, Gospel according to John, Kindle 5927-5938, 8207-8208.

[←78]

Demarest, Salvation, 102, 202.

[←79]

Piper, Five Points, Kindle 314-311, 532-536, 649.

[←80]

Steward, Doctrines of Grace in John, Kindle 141-147.

[←81]

Forster, God's Strategy Volume 2, Kindle 4793-4803.

[←82]

Lewis, Mere Christianity, 24.

[←83]

MacArthur, Biblical Doctrine, Kindle 15254-15260.

[←84]

Owen, Life and Works, Kindle 25935-2593).

[←85]

Pink, Gospel of John, Kindle 8686-8689, 9477-9482, 9486-9489). [2] Called.

[←86]

Pink, *Studies in the Scriptures* 1927, 250-61, cited in Samuel Fisk, *Election and Predestination*, 155; cited in Hunt, What Love, Kindle 4227-4229.

[←87]

Sproul, Reformed Theology, 213-215.

[←88]

Warfield, Sermons and Essays, Kindle 11458-11597.

[←89]

White, Potter's Freedom, 40, 69, 98, 284-285.

[←90]

Flowers, Potter's Promise, Kindle 932-934, 939-941, 2641-2642.

[←91]

Hunt, What Love, Kindle 4202-4344.

[←92]

Rogers. Disenchanted Calvinist, Kindle 673-705.

[←93]

Augustine, Complete Works, Kindle 105286-105287, 105304-105306, 105315, 119234, 119258-119259.

[←94]

Boettner, Predestination, Kindle 2331-2333, 2983-2987.

[←95]

Dodd, Fourth Gospel, 365-368.

[←96]

Ryle, Gospel of John, Kindle 1388--3395.

[←97]

Godet, John's Gospel, Kindle 15942.

[←98]

Augustine, Complete Works, Kindle 105286-105287, 105304-105306, 105315, 119234, 119258-119259.

[←99]

Piper, Five Points, Kindle 354-356, 399-401.

[←100]

Spurgeon, Complete Works Volume 36, Kindle 24237-24243, 64413-64426, 72706-72712).

[←101]

Maimonides, Guide for the Perplexed, 98.

[←102]

Nahman, Ramban on Genesis, 18:1.